

# The Baptist Record

...THY KINGDOM COME...

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, October 21, 1943

NEW SERIES—VOLUME 45—NO. 38

## MAKE STATE MISSION OFFERING SUNDAY

### Calling All Pastors and Sunday School Superintendents

HAVING BEEN CONNECTED WITH OUR STATE-WIDE WORK FOR SEVERAL YEARS WE HAVE HAD MANY OPPORTUNITIES TO SEE THE GREAT NEED OF STATE MISSIONS IN MISSISSIPPI. AND THEY ARE GREAT.

PLEASE REMEMBER THAT SUNDAY, OCTOBER 24, IS STATE MISSION DAY IN THE SUNDAY SCHOOL. BY EMPHASIZING THE OFFERING AND SEEING THAT IT IS TAKEN YOU WILL BE RENDERING A WORTHWHILE SERVICE.

IF ANOTHER SUNDAY IS MORE SUITABLE TAKE THE OFFERING SOME OTHER SUNDAY. BUT DO TAKE IT.

IT IS A WORTHY CAUSE.

A. L. GOODRICH.

—BR—

### The Pastor Can Help

I mean, the pastor can help the editor. I do not mean that he needs much help in the business of editing. He understands perfectly that the word "editor" comes from the Latin, which means "to give out." He remembers also that in the new Merriam-Webster dictionary, an editor is defined as "one who revises, annotates, prepares, modifies by excision and curtailment a manuscript for publication." Among the eklectoi this is referred to as blue-penciling. You will undoubtedly recall the visitor to the editorial room who commented on the array of blue pencils on the chief's desk. (Or was it red pencils?) When asked what all those pencils were for, the editor replied: "Well, to make a long story short, they are to make a long story short."

But I do mean that the pastor can help the editor to get the people to read what the editor prepares. We frequently hear the charge that a church paper is not effective propaganda because the paper is not read, even by many who subscribe for it as a matter of loyalty to the local church. The assertion is not to be denied. But it is no good reason for keeping the church paper out of the Christian home. It will always remain true that those Sunday school teachers who need assistance the most in the preparation of the lesson come to the training class the least. Not every church member likes the sermon or the preacher, but we do not cease preaching or making preachers. Not all listen to the choir, but the choir does not therefore stop singing. The church has passed the Golden Milestone of Missionary work in Arabia, and the total number of converts can be quickly counted. But

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JOE T. ODLE

### Methods A Church Should Use In Calling a Pastor

By Joe T. Odle

Pastor Crystal Springs Baptist Church  
Crystal Springs, Miss.

(Digest of a talk made before the Central Mississippi Pastor's Conference. Publication requested by that body.)

Some years ago Dr. E. P. Alldredge of Nashville, who probably knows more about Southern Baptists than any other man, reported that there are about 12,000 pastoral changes each year among Southern Baptists. We do not know whether these figures hold true today, but since Southern Baptist ways have not changed a great deal, they probably do. This means that about one-half of our churches each year face the problem of calling a pastor.

Probably no period in the life of a church is more critical than the time of pastoral change. The problems arising from losing of a leader, the period without pastoral leadership, and the finding of God's man for the place are always great. To make a mistake at this time may mean disruption of the fellowship, retarding of the work, and even the loss of souls.

Although this is such an important problem, and one that is faced by every church sooner or later, it seems that little has been written for the guidance of the churches, and not very much is being done about it. I recognize, of course, that each church must deal with this problem for itself, and that no outside authority has any power to tell a church how or what to do, but I do believe that most churches and committees would welcome suggestions as to methods of procedure and plans for dealing with this matter. The suggestions I have outlined below are in the main suggestions I made to the pulpit com-



HYMAN APPELMAN

### Appelman Coming To Mississippi

The coming of Hyman Appelman means that Mississippi Baptists are making great plans through prayer and work for this great Statewide Soul Winning Revival.

Evangelist Appelman is nationally known as a man of God and of deep spiritual power. January 23-April 16, 1944, will see a great movement for our Lord that lost people may accept Him as their personal Saviour.

With each revival meeting there will be a three-day Evangelistic Conference. The schedule for revivals and conferences follows:

Laurel, Jan. 23-Feb. 6 (revival);  
Laurel, Jan. 24-26 (evangelistic conference).

McComb, Feb. 6-20 (revival);  
McComb, Feb. 14-16 (evangelistic conference).

Jackson, Feb. 20-March 5 (revival);  
Jackson, Feb. 28-March 1 (evangelistic conference).

Columbus, March 5-19 (revival);  
Columbus, March 6-8 (evangelistic conference).

New Albany, March 19-April 2 (revival);  
New Albany, March 20-22 (evangelistic conference).

Clarksdale, April 2-16 (revival);  
Clarksdale, April 3-5 (evangelistic conference).

mittee of the church I recently left to come to my present field. The committee had asked me to meet with them and suggest methods and principles of procedure. I recognize that this outline does not constitute a complete program of procedure and that many other suggestions can be added. I know, too, that some will disagree with some things I say. Yet I believe that some of these suggestions would be helpful to every church and committee when seeking a new pastor.

1. The pulpit committee should be named soon after the resignation is

(Continued on Page Twelve)

### Committee Recommends At Lanta As 1944 Meeting Place of S. B. C.

At a meeting of the Administrative Committee of the Executive Committee of the Southern Baptist Convention in Nashville on October 12, 1943, the special committee on the next meeting of the Convention made the following recommendations:

1. That the next meeting of the Southern Baptist Convention be held in Atlanta, Ga., beginning Tuesday afternoon, May 16, and adjourning Thursday evening, May 18. This action is taken in view of the fact that the Memphis Hotel Association by letter of October 9 reduced by half the guarantee of accommodations as sub-

(Continued on Page Twelve)

—BR—

### Southern Baptist Missionaries In Occupied China To Be Repatriated

The Foreign Mission Board of the Southern Baptist Convention received Tuesday morning, August 24, from the office of the Secretary of State, Washington, D. C., names of twenty-six Southern Baptist missionaries who are being repatriated with many other Americans in China on the second exchange ship, Gripsholm, which is scheduled to leave New York early next week, for the exchange of Japanese and American citizens. The exchange will be made at Goa, Portuguese India and the Gripsholm is expected to reach New York, on the return trip, about the end of November. The following Southern Baptist missionaries to China, with home addresses given, are scheduled to return on that boat: Alexander, Miss Mary, Blanco, Texas; Bostick, Miss Attie, Rutherfordton, N. C.; Bryan, Dr. and Mrs. R. T., Dublin county, N. C.; Byrd, Miss Juanita, Nashville, Tenn.; Caldwell, Miss Pearl, Ecu, Miss.; Coleman, Miss Inabelle G., Richmond, Va.; Connely, Dr. and Mrs. Frank H., Shelby, Mo.; Fielder Wilson, Comanche county, Tex.; Gillespie, Arthur S., Stovall, N. C.; Glass, Miss Lois, Baltimore, Md.; Glass, Dr. and Mrs. W. B., Waco, Tex.; Hundley, Miss Lillie Mae, Claude, Tex.; Jacob, R. A., Louisville, Ky.; Johnson, Miss Roberta Pearle, Apex, N. C.; Johnson, W. B., Lillington, N. C.; Knight, Miss Doris, Quitman, Ga.; Lanneau, Miss Sophie, Wake Forest, N. C.; Lawton, Deaver M. Ridgecrest, N. C.; Lawton, Miss Olive, born in China; Lide, Miss Florence, Florence, S. C.; Lide, Frank P., Wake Forest, N. C.; Lide, Miss Jane, Darlington county, S. C.; Marlowe, Miss Rose, Williamsburg, Ky.; McMillan, H. H., Wagram, N. C.; Miller, Miss Floryne; Sallee, Miss Hannah

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## Sparks & Splinters

**Newton:** Under the leadership of the new president, Mrs. Robert Cochran we had our study course last week. Bro. Morris, taught the book "Working Together in a Spiritual Democracy," twenty taking the examination. "Did we pass?" Would that all Baptist believers would read this book.—M. H. Rogers, secretary, B. A. U.

**West Point:** Largest attendance we have recorded for the first Sunday in October in Sunday school was present last Sunday, 337. This is the first Sunday in our Three Point Program. Teachers, visit every absentee! Pupils, attend every Sunday.

The work at both Florence and Star is going well. Florence raised the pastor's salary \$200 per year and Star \$100. Our Sunday school attendance at each place has increased over last year. Also, gifts to outside causes has had a very good increase.—W. A. Hogan, pastor.

"For three years I have been experimenting with a test for children. The results show that among the most important habits contributing to an effective personality are the following: Going to Sunday school, and having parents that attend church. The very fact of parents attending church was a factor in the development of desirable personality traits on the part of the children, and the attendance at Sunday school by the children was an even more important factor."—Prof. Henry Link, N. Y. C.

The recent class of chaplains graduating at the Naval Chaplain School, Williamsburg, Virginia, numbered 43. There were 20 Catholics; 9 Methodists; 6 Presbyterians; 4 Lutherans; 3 Episcopalians and 1 Disciple of Christ.

Rev. A. R. Loftin, Hattiesburg, has recently undergone a very successful operation on his eyes, which has restored his sight. He will be glad to help any pastorless church during this preacher shortage.—Mrs. Carl Kosanke.

Bethesda church, Oktibbeha county, reports a good attendance in Sunday school October 10. The youngest present was two months old and the oldest was 90 years old.—Mrs. R. L. Carpenter.

Highland church, Meridian, associational letter reveals the following facts: \$11,230.27 given to local expenses; \$3,456.90 given to missions and benevolences; total gifts for all purposes amounted to \$14,686.57. There were 97 additions to the church with the present membership 774. The average Sunday school attendance was 263. The average B. T. U. attendance was 93.

To the men in the service, I can say, after serving about forty years in the army, that nothing is gained by the use of alcohol. No one can safely pilot an airplane, drive a truck, tractor, tank, jeep, or ambulance unless he is at his best physically. . . . Attempting the use of highly complicated machines when the nervous system is confused by alcohol is a most successful method of aiding our enemies, as it is almost certain to result in mutilated bodies and wrecked machines.—George A. Skinner, M.D., in First Baptist Advance.

Dr. Hugh R. Peterson, who has served as student counselor at the Southern Baptist Seminary for several years, has been given faculty status.

Mural Vance, speaking of the fall of Singapore, says, "Even the boat on which we escaped had one large room piled high with alcoholic beverages, in spite of the fact that many refugees had to be left behind to the mercy of the enemy for lack of transportation."—Baptist Standard.

The Baptist Message of Louisiana of October 7 was a Special Layman's number. Congratulations to Editor Tinnin on the excellent issue and congratulations to the Brotherhood for having so much to write about.

Missionary and Mrs. V. L. David, who have been in Texas some months, will be located at Newton, Miss., care of Clarke College, until they return to Argentina around the first of the year.

The Better Home for the last quarter of this year gives on the inside front cover page a list of the state Baptist papers of the South together with the monthly magazine of the Home and Foreign boards. We appreciate every bit of help that comes during these days of diligent effort to enlarge our circulation. Incidentally, if you have not seen a copy of The Better Home, you have missed one of the best periodicals of our Sunday School Board.

**WANTED: A COPY OF "THE LITTLE BAPTIST," OR "DOROTHY PAGE." WRITE THE BAPTIST RECORD.**

"If you could get religion like a Methodist, and experience it like a Baptist, and be positive of it like a Disciple and be proud of it like an Episcopalian, and pay for it like a Presbyterian, and propagate it like an Adventist, and enjoy it like a Negro, that would be SOME religion."—Ex.

A Baptist Training Union has been organized in Money (Riverside) church under the leadership of Rev. and Mrs. M. S. Riley. At present there are two groups—the adults and young people.—Myrtis Hurst.

Rev. E. V. McFatrige, pastor at Plantersville, has been awarded honorary membership in the Eugene Field Society upon the merits of his book, "The Personal Evangelism of Jesus."

The Sunday school at Calvary church (Carroll county), under the leadership of J. G. Bennett, superintendent, has started a campaign to raised money to build Sunday school rooms "if and when." In the meantime, the money is being invested in war bonds. Two bonds have been bought.

Temple church, Ruston, Louisiana, C. L. McKay, pastor, has had 178 additions during the past year. Expenditures for all causes during the past year were \$17,260.19. The new budget totals \$20,000.

McLain: The annual evangelistic meeting of the Baptist church, originally scheduled for last June and postponed to await the coming of the evangelist, will begin Sunday morning, October 17th when Dr. A. D. Muse, Memphis evangelist and native Mississippian, will preach the first sermon of the protracted meeting. Dr. William Potter, pastor of the church, will lead the singing.

Theodore Whitfield, secretary of the Central Mississippi Baptist Pastors Conference, informs The Baptist Record that the conference voted approval of the M. O. Patterson Memorial as recently proposed by the Southeast Mississippi Baptist Pastors Conference.

First Baptist Church, Union, Dr. Chester M. Savage, pastor, had 66 additions this associational year and raised more than \$8,500 for all purposes.

I got a copy of The Baptist Record today and it is a joy to look over the records and see what the home churches and state are doing in a time like this. I think it was a splendid idea for my home church to have The Baptist Record sent on to me. I believe if the other churches wanted to do something the service boys would appreciate, the best thing would be to send The Baptist Record.—Cpl. Joseph L. Jenkins, 34612653, 405 Fighter Bomber Group, Walterboro, S. C.

Newton: The associational letter showed 94 additions during the year. Total amount raised was \$12,053, in addition to some \$600 raised by the W. M. U.—R. A. Morris.

Felton Burnside from the Baptist Orphanage was elected the most typical freshman from the largest freshman class in the history of Blue Mountain College.

Prentiss: The church here has just closed the greatest year in its history. The Lord has blessed us even beyond our fondest dreams. Although our possibilities for growth numerically are very limited, there were fifty-nine additions during the year. Of the approximate \$13,000.00 received by the church more than \$5,000.00 went to outside causes last year. Moreover, a wonderful spirit prevails throughout the church, and we look for this year to be greater than last year. The first Sunday of October, which began the new associational year, was a record day, splendid attendance, one addition, and \$500.00 offering.—Mrs. Fern Hartzog, church secretary.

In the Sunday school and B. T. U. attendance column in last week's Record, Calvary Jackson was listed as having 100 in Sunday school and it should have been 1000.

Cable was received Friday, October 15, advising of the safe arrival in Lisbon of the following missionaries: Miss Ruth Walden, Miss Vivian Nowell, Mr. and Mrs. W. H. H. Congdon and Dr. J. C. Pool, returning to Africa; and Miss Wilma Weeks, Miss Lucy Wright, Miss Jessie Green and Miss Lorene Tilford, returning to China. They may be delayed at Lisbon for one month. Their address in Lisbon is Hotel Tivoli. The air mail rate to Lisbon is thirty cents for each half ounce.—Foreign Mission Board.

Unity church, Attala county, reports a good revival meeting recently. W. W. Tipton, of East St. Louis, Illinois, did the preaching, and the pastor led the singing. There were 12 additions. A Vacation Bible school was conducted during the same week with a total enrollment of 55.—Wm. Henry Miller was superintendent of the school. A B. T. U. is being organized after the close of a study course that is being taught now. T. R. Clark is pastor.

Enterprise: Evangelist B. W. Walker is to be with us in a revival meeting October 31 to November 5.—Sollie Smith, pastor.

During the past associational year, total contributions of the First Baptist Church of Pontotoc, John W. Cook, pastor, were \$9,276.62. \$4,638.84 was used at home and \$4,637.78 was used for outside causes.

So far this year there have been 69 additions to the field of churches of which D. I. Young of Eden is pastor.

We have just closed a wonderful meeting, in which our church has been greatly blessed. The power of God came down in a great way and souls were saved, and the saints of God uplifted. Over a hundred people dedicated their lives anew to Christ Jesus, thirty-three received for baptism and twelve for membership by letter. Our meeting started Sept. 26th and closed Oct. 13th. Our people were really revived and are on fire for Christ. Many were saved who joined other churches, or have not joined any church as yet. Rev. "Del" Fehsenfeld, St. Louis, Mo., evangelist led in the meeting. God used him in a great way to preach the Gospel and the Gospel found lodging in the heart of the people. We have now in our church over a hundred tithers. God is blessing in every way, and we thank Him for it.—H. P. Porter, co-pastor, East McComb church.

Society Hill church, Jeff Davis county, has increased the salary of their pastor, M. Glenn Smith. The church now has half-time service and is hoping to be full time before long. Plans are being made for installation of a Butane gas system by Nov. 1.

Dr. Chester M. Savage, pastor, First church, Union, did the preaching Sept. 27-Oct. 8 in a revival with First Baptist Church, Shelbyville, Missouri. The pastor, Rev. Frank Q. Crockett, was formerly pastor at Tunica, Miss., and then Sumner, Miss.

In sending in a list of subscribers from Whitten Town church, Tippah county, W. B. May writes as follows: "This is over 50% of the families of Whitten Town church, Tippah county. I made them a speech on the Record and this is the result." "Ask the people and they'll subscribe."—Editor.

The following have been recent visitors to The Baptist Record office: Mr. and Mrs. Everett Cole, Philadelphia; Rev. T. W. Green, Wesson; Rev. Guy A. Little, Pinola; C. B. Sutton, Atlanta, Ga.; Chaplain Calaway O. White, Atlanta, Ga.; Rev. John Ira Hill, State Line; Rev. J. W. Gray, Jackson; Dr. William B. Lippard, New York; Rev. and Mrs. Odie Kennedy, Magee; Dr. Walter L. Johnson, Philadelphia; Paul Johnson, Philadelphia; Charles Cole, Philadelphia; Rev. Rowe C. Holcomb, Kosciusko; Mary Gay Holcomb, Kosciusko; Dr. P. I. Lipsey, Clinton; Dr. J. P. Kirkland, Walnut.

Although The Baptist Record has had no direct word from the Southwestern Baptist Theological Seminary, we understand that their debt has now been paid in full.

### SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Parkway	450	178
Calvary Jackson	776	279
First church Jackson	965	292
Griffith Memorial	503	307
Bethlehem (Jones)	81	83
Crystal Springs	372	126
Cross Roads (Webster)	71	
Ackerman	99	
New Albany	431	170
Linn	81	91
Bethesda (Hinds)	102	74
Pinola	47	17
Ellistown (Union)	119	52
Wallerville	45	40
Ellison Ridge (Mission)	110	52
Ellison Ridge (Mission)		
Oct. 10	104	
Olive Branch	76	58
Hardy	52	



# Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS." I Cor. 13:8b

"They . . . went everywhere preaching the Word." Acts 8:4.

## I

Leesburg, Florida, is a lovely city. The First Baptist building is a handsome three-story brick structure. The congregation has some loyal saints as members. We saw some fine young people decide for the service of Christ when they might have gone to their football game. Sixteen added to the church—eight for baptism.

Pastor Carl Bates is the very fine pastor—a Mississippi College and Southern Seminary man. He is a good combination of preacher, pastor, singer—and fisherman. His wife, nee Myra Gray—is also very talented. Little Miss Judy—eleven months old—charmed us all.

Incidentally, while there we troubled the black bass some. Yes sirree!! Caught some each time.

"Follow me and I will make you fish for men." Matthew 4:19.

## II

The Bible lists among so-called "black" sins, some which are at times quite "respectable" even in some church and denominational groups.

For instance, note Romans 1:28-32, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, DEBATE, deceit, malignity; whisperers,

"Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

"Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Again read Romans 3:13-18. "Their throat is an open sepulchre with their tongues they have used deceit; the poison asps is under their lips:

"Whose mouth is full of cursing and bitterness:

"Their feet are swift to shed blood:

"Destruction and misery are in their ways:

"And the way of peace have they not known:

"There is no fear of God before their eyes."

Also note, Galatians 5:19-21, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

"Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Thus we see listed with "terrible" sins such as adultery, murder, drunkenness, and such like, the more "refined"—boasters, whisperers, debate, full of envy, backbiters, etc.

We may stay rather busy just preaching against sins as listed in the Bible.

## III

The message is so vital and interesting that we have printed in tract form Dr. Alldredge's compilation on "Revivals in the Southern Armies." In some ways those days were like these days—war, sin, victory in Christ! Order as many as you may distribute in your church, class, community. Do not miss this gripping message.

We regret we do not have any more of our 1943 State Mission tract, "His Blood at Thy Hand." Calls continue to come. We have distributed the 30,000 copies printed and in addition passed much of the message along through The Baptist Record. Ask the Lord to guide us in our 1944 message!

## IV

All churches should send the pastor and other messengers to the Mississippi Baptist Convention, First Baptist Church, Jackson, November 16-18. The Conference for Pastors AND Laymen meets the Monday evening preceding—November 15.

## V

The Lord had a job for me  
But I had too much to do,  
I said, "You get somebody else  
Or wait till I get through."  
I don't know how the Lord came out  
No doubt He got along;  
But I felt kind o' sneakin' like!  
I knew I had done wrong.

Now when the Lord has a job for me  
I never try to shirk;  
I drop whatever I have on hand  
And do the Lord's good work;  
And my affairs can rush along  
Or wait 'til I get through,  
For nobody else can do the work  
That the Lord has laid out for you.

—Author unknown

## VI

In the pastorate we enjoyed seeing the people formulate a one-year, three-year, and five-year program and then "work them out"—i. e., "work out your own salvation."

In our denominational work, it seems to us that every institution and agency should have a program that will tell the people where we are going and why! We are weak at this point. For instance, what do the people know about the future plans of most of our groups?

In our work, as a beginner we have been feeling our way. However, feeling led of the Lord we expect to come to this Convention with some far-reaching suggestions. All of us need the wisdom of God, and the Spirit of Christ in approaching them!

## VII

Mississippi Baptists have been experiencing a slight tremor at the thought of getting out of debt. Already we hear talk of "the future" and "five year" programs. That is a good sign. We have eagerly looked forward to days when real expansion became possible. While we have a year of hard sledding in debt paying ahead, "the great day of freedom from debt" is not far off.

In the pastorate we enjoyed seeing the church accept a five-year program as a working plan. Then, they would work from that an intensive program for one year.

We expect to come to the Board with some twenty suggestions for such a program of action. Others will be added.

We also expect to present a complete debt-picture so far as the responsibilities of this office go.

Now is the time it seems to us, for all our agencies to present to the people a forward looking program. Some of us have things in mind. Why not let the people know what we are thinking?

## VIII

If you want to have a part in carrying the message of Jesus to the lost keep in mind and heart—

SUNDAY, OCTOBER 24, STATE MISSION DAY!

## EVERY CHRISTIAN SHOULD KNOW By G. C. Hodge

Every Christian Should Know That He is Kept by the Power of God

The word "kept" means "watched." It also means "guarded." It also means "garrisoned." It conveys the same idea as that expressed by our word "convoy." Every Christian should know that he is being convoyed across the stream of time; that every moment of every day and night he is being watched, guarded, garrisoned, and thus kept by the power of God. Knowing this he can truthfully say, "God is our refuge and strength, a very present help in trouble."

Every Christian Should Know What He is Kept By. He should know that he is not kept by his own will power, nor by his strength of character, nor by strength gained through friendly associations. He should know that he is kept by the power of God. He should know that God has sufficient power to keep him forever. Jesus said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Every Christian should know what is kept by the power of God. He should know that God keeps only that which is committed unto Him. Many Christians have not committed anything to God's keeping but their own souls. They have attempted in vain to keep their homes, their material possessions, and everything else they have themselves.

Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul committed himself and everything he had unto God, and surely every Christian should do likewise.

Every Christian should know for what he is kept. He should know that God has a purpose in keeping him from the guilt of sin, the power of sin, and from the penalty of sin. He should know that he is being kept by the power of God "for good works"

## PISGAH CHURCH HONORS GENIE WORLEY

Sunday, September 26, Pisgah Baptist Church, Rankin county, honored one of its members, T. E. Worley. "Mr. Genie," who has served for 38 years as church clerk, tendered his resignation at this time. The church desiring to express its appreciation of his long years of service voted to buy a hundred dollar war bond in his honor.

The annual report was given at this time and showed some marked improvements. The church has met all its financial obligations and has a substantial surplus on hand. During the year contributions totaling over a thousand dollars have been made, which compares favorably with last year's receipts of \$457. Necessary repairs have been made to the church building and some new equipment added. We held a Vacation Bible school this summer with an enrollment of 47 and an average attendance of 43.

The EVERY FAMILY Plan has been enjoyed for the past two years by all members of the church.

We feel that a great deal of credit for our achievement goes to our pastor, C. Z. Holland, who has endeared himself to the whole community.

—BR—

Lowrey Memorial church, Tippah county, has joined the churches obtaining \$1,000 in a church offering this year.

to be performed day by day (Eph. 2:10). He is also being kept "unto an inheritance" which is reserved in heaven for him (I Peter 1:4, 5).

Every Christian should know through what he is kept. The apostle Peter said, every Christian is "kept by the power of God through faith unto salvation ready to be revealed in the last time." Faith is the channel through which the power of God flows into the hearts and lives of men. God cannot save or keep those who have no faith in Him. He will certainly save and keep all who have. The words of Christ are as true today as when they were first spoken: "according to thy faith be it unto thee."



## The Baptist Record

Published Every Thursday by the  
Mississippi Baptist Convention Board  
Baptist Building, Jackson, Miss.

A. L. GOODRICH, Editor  
Subscription: \$1.50 a year, payable in  
advance.

Entered as second-class matter April 4,  
1918, at the Post Office at Jackson,  
Miss., under the Act of October 3, 1911.

Obituaries and Obituary Resolutions—  
The first 200 words free; all other words  
one cent each.

Advertisements—Rates upon request.  
Announcements of open dates by evangelists  
and singers, and others \$1.00 per  
insertion.

Advertising Representatives—Jacobs  
List, Inc., Clinton, S. C.  
Member

Southern Baptist Press Association  
The Associated Church Press  
The Mississippi Press Association  
We do not use unsigned communications.

The Editor of The Baptist Record does  
not necessarily endorse an article to  
which the signature of the contributor  
is attached.

### YOUR PASTOR AND YOUR CONVENTION

State Convention time will soon be  
here. EVERY PASTOR SHOULD AT-  
TEND. Of course, each church should  
also send messengers.

As the shepherd of the church, the  
pastor should attend the State Con-  
vention which meets at the First Bap-  
tist Church, Jackson, on November 16.  
And the church should pay the pas-  
tor's expenses. It is the fair thing to  
do. The Rotarians, Kiwanians, and  
business organizations send represen-  
tatives to conventions and pay their  
expenses. These representatives come  
back with new ideas and enthusiasm,  
which, when put into practice, more  
than justify the small cost of the trip.

The same is true of pastors. At-  
tendance upon the State Convention  
gives them new ideas as well as new  
enthusiasm. These things they pass  
on to their churches.

The cost will be small but the re-  
sults large.

In sending the pastor to the Con-  
vention you are not doing the pastor  
a favor, but benefiting the church.  
Such a progressive step will improve  
any pastor. It will put extra spring  
in his step, add to his poise and  
brighten the gleam in his eye. You  
will have the same man, but an im-  
proved preacher and pastor.

Half time churches should hand  
their pastor at least fifteen dollars for  
Convention expense. One-half of this  
amount would be about right for quar-  
ter time churches.

And may we make a suggestion to  
churches planning to send their pas-  
tors to the Convention or to contrib-  
ute a part of his expenses? Don't  
wait until a day or two before the  
Convention. At least tell him what  
you plan to do, and the sooner the  
better. He might need to do a little  
preparing. Preachers are human, you  
know.

### CLOTHES AND KITS FOR RUSSIA

So far as we know every Southern  
Baptist has absolute confidence in Dr.

Louie D. Newton, pastor of Druid  
Hills Baptist Church, Atlanta, Ga.

He not only does a man-sized job as  
pastor of that great church, but  
usually carries two or three other  
positions as well. He has rendered  
invaluable service as chairman of the  
Southwide Circulation Committee  
which has helped much in enlarging  
the circulation of Southern Baptist  
state papers.

But it is not our purpose in this  
article to eulogize him. His work  
speaks for itself. We do wish to call  
attention to the Russian Relief Pro-  
gram which is scheduled for January  
15-30, 1944.

From the meager news available,  
Christianity seems to be getting a  
better deal in Russia than in former  
days. Any aid we can give these needy  
neighbors will probably help ease the  
religious restrictions that have been  
formerly enforced.

And, regardless of any previous ac-  
tions of the Soviet government, we  
ought to do all we can to help relieve  
human suffering. Great numbers of  
Russians are in great need of things  
that we have in abundance.

At the Executive Committee meeting  
in Nashville on May 12, 1943 the  
"Share Your Clothes with Russia"  
movement was endorsed. And at a  
meeting of the same committee on  
June 16, 1943, they endorsed a move-  
ment to send 100,000 kits to Russia.  
The kits are to take the place of the  
one million cans of condensed milk  
which cannot be sent because of ra-  
tioning restrictions.

More details will be published later.  
We mention it now so our readers  
can think about it.

The resolutions of the Executive  
Committee are as follows:

#### Resolution on Southern Baptists' Aid to Russia

(Adopted by the Executive Committee  
of the Southern Baptist Convention, May  
12, 1943, at Nashville, Tennessee.)

The following resolution was offered  
by Louie D. Newton, Georgia:

"Having heard the appeal of Mr. T. F.  
Byrd of the New York office of the Rus-  
sian War Relief Committee that South-  
ern Baptists continue their cooperation  
in the 'Share Your Clothes with Russia'  
movement, and, further, that we hold  
ourselves in readiness to cooperate with  
the tentative plan to send evaporated  
milk to our neighbors in Russia, pend-  
ing final arrangements between our  
country and Russia by which such gifts  
might be transmitted; and,

"Being assured by Mr. Byrd, Dr.  
Rushbrooke, Dr. Lewis, and others that  
our gifts of clothing the past winter have  
proved so helpful, and that other forms  
of aid from Southern Baptists to our  
friends in Russia have not only been  
received, but deeply appreciated: There-  
fore,

"The Executive Committee of the  
Southern Baptist Convention, the execu-  
tives of the various south-wide agencies,  
the state secretaries and editors, this  
day assembled in Nashville, Tennessee,  
do most heartily commend the appeal of  
sharing our clothes with our cherished  
neighbors in Russia this winter, and,

further, we commend the suggestion of  
sending a million cans of evaporated  
milk to our Russian friends, if this plan  
is perfected."

Resolution Adopted on Kits For Russian  
War Relief by Executive Committee of  
the Southern Baptist Convention; June  
16, 1943.

Louie D. Newton called attention to the  
fact that Thomas F. Byrd, regional di-  
rector of Russian War Relief, and his  
associate, P. L. Johnston, were present  
and these brethren were given an op-  
portunity to present the Russian Relief  
Work.

On motion of Louie D. Newton, the  
Executive Committee of the Southern  
Baptists to collect 100,000 kits, which  
would take the place of the original res-  
olution providing for a million cans of  
condensed milk, because the milk has  
recently been rationed and it was not  
feasible to continue with that program.

A committee composed of Louie D.  
Newton, J. E. Dillard and Merrill D.  
Moore was appointed to cooperate in  
preparing suitable literature for the  
campaign.

—BR—

### DON'T NEGLECT THE FOUNDATION

However well built the upper stories  
are, they will crack, crumble and fall  
if the foundation is weak.

And however well-planned our other  
programs may be, unless State Mis-  
sions is well supported, they will soon  
crack, crumble and fall.

All our work is important and de-  
serves our whole-hearted support. But  
we must remember that State Mis-  
sions is indispensable. It is the foun-  
dation.

State Missions stands as a bulwark  
for every other thing Baptists are  
trying to do. Every dollar used in  
State Missions helps all other mis-  
sions. State Mission money supports  
six enlistment pastors. They preach  
the gospel, they lead people to support  
the Cooperative Program and the Co-  
operative Program includes ALL our  
work.

The same thing is true of every-  
thing which is supported by State  
Missions.

State Missions includes: evangelism  
(eight full-time evangelists), Sunday  
school, Training Union, Baptist stu-  
dent work in colleges, Brotherhood,  
pastoral aid (43 pastors), church  
building (15 churches), work among  
the negroes, Indian work, evangelistic  
conferences, W. M. U. camps, Minis-  
ter's Retirement, and soldier work.

October 24 has been designated as  
State Mission day. Because of the  
needs and because of the excellent  
way our State Mission forces help  
meet these needs, every Mississippi  
Baptist should have a share.

As one who is interested in all our  
work and who believes that Acts 1:8 is  
our command, we appeal to every  
Baptist to invest in State Missions on  
Sunday, October 24.

We hope every pastor will see that  
the offering is taken in his church or  
churches. If October 24 is not a con-  
venient date, use some other accept-  
able day.

We hope every Sunday school su-  
perintendent will do likewise.

If for any reason the pastor or  
Sunday school superintendent over-  
looks this important matter, some  
Baptist Record reader should call it  
to their attention for we must support  
the foundation, or the building will  
fall.

## Selected Editorial

Each week we will publish what we  
consider one of the best editorials  
coming to our attention.—Editor.

### DEFERMENT FOR MINISTERIAL STUDENTS

Early in June a joint committee  
from the Federal Council of Churches  
and the executive committee of the  
American Association of Theological  
Schools waited upon General Hershey,  
director of the Selective Service Sys-  
tem, to present a proposed amend-  
ment to Occupational Bulletin No. 11,  
which is a directive for the deferment  
of young men who are engaged in  
pre-professional training. General  
Hershey and his staff expressed a  
sympathetic concern with the Protes-  
tant churches and seminaries about  
the effect of selective service regula-  
tions upon ministerial students, but  
it was the opinion of the selective  
service staff that the bulletin as  
revised, gives the desired safeguards.  
Occupational Bulletin No. 11, as re-  
vised on July 1st, provides that:

"A student (pre-medical, pre-den-  
tal, pre-veterinarian, pre-osteopathic,  
pre-theological) should be considered  
for occupational classification if he  
is a full-time student in good stand-  
ing in a recognized college or univer-  
sity and if

"(a) It is certified by the institution  
in which he is pursuing the pre-pro-  
fessional course of study that if he  
continues his progress he will com-  
plete such pre-professional course of  
study within 24 months from the date  
of certification.

"(b) It is certified by a recognized  
(medical, theological, etc.) college  
that he is accepted for admission and  
will be admitted to undertake profes-  
sional study upon completion of his  
pre-professional work."

Selective service regulations, as  
originally drawn, endangered the sup-  
ply of Protestant ministers because  
there was no provision for deferment  
of pre-theological students. Some lo-  
cal draft boards gave favorable con-  
sideration upon special pleas in in-  
dividual cases, but there was no over-  
all plan for deferment. Young men  
preferred to accept induction rather  
than make the appeal as ministerial  
students. The committee that waited  
upon General Hershey requested a  
special classification for pre-theologi-  
cal students which would enable all  
such students to complete four aca-  
demic years of college work before  
they entered the seminaries.

By the revision of Occupational  
Bulletin 11, ministerial students now  
enjoy the same classification as col-  
lege students who will attend grad-  
uate schools for training in other  
professions. The Selective Service  
Systems assumed that the seminaries  
would follow the accelerated plan  
which provides for the acceptance  
of students for graduate work after  
three academic years. "The Selective  
Service System does not see its way to  
grant pre-theological students a  
special status, neither asked for not  
given to pre-professional students of  
medicine, dentistry, engineering, and  
other parallel professions."

After careful study the joint com-  
mittee from the Federal Council and  
the American Association of Theologi-  
cal Schools (Dr. Ellis A. Fuller served  
(Continued on Page Five)



OUR SELECTED EDITORIAL  
(Continued from Page Four)

on the committee) expressed the opinion that "it would be unwise for the church to request a uniquely privileged exemption for its prospective ministers, even if it were probable that such a request would be granted." The committee recommended, therefore,

"1. That the seminaries indicate their readiness to accept for admission properly qualified men who shall have completed three academic years of college work, and that they so inform the colleges in order that pre-theological students may be properly certified to their draft boards for classification in II-A.

"2. That in the case of pre-theological students who will not have completed the requirements for the A. B. degree or its equivalent within twenty-four months after reaching the age of eighteen, the seminaries shall require them to complete their work for the A. B. degree or its equivalent during their seminary course, especially by utilizing the summer terms.

"It is our judgment that under no circumstances should the B. D. degree be granted without the completion of the work for the A. B. degree or its equivalent.

"Furthermore it should be recognized that these recommendations are designed only to meet a war-time emergency and would cease to be effective at the conclusion of the emergency."

Beyond a doubt the Selective Service System and the committee arrived at the very best solution to the problem. It pleases us to know that ministerial students have the same status, equally favorable but no more favorable, as other students. The great majority of pre-theological students can complete their college work under the accelerated program before they enter the seminary. The few who enter graduate school after three academic years will find it easy to complete the requirements for a liberal arts degree by attending summer school. The accelerated program is probably a permanent feature in education. Universities and seminaries, whenever possible, should operate upon a schedule which utilizes throughout the year the large investments in endowments and property. Under the new directive form of Selective Service System seminaries can maintain, and even improve, their standard in scholarship.—Religious Herald.

DENOMINATIONAL CALENDAR

November

Evangelism.  
Cooperative Program.  
Now Club Round-up.  
Mississippi Baptist Convention, 16-18.  
Budget—Every Member Canvass—1944.  
Plan 1944 Church Program.  
Orphanage Thanksgiving Offering.  
State Papers and Missionary Magazines.  
Baptist Record Month.  
Study Preparatory Book for Foreign Mission Season of Prayer.  
Observe R. A. Focus Week, 7-12.  
Cooperate in Every Member Canvass.  
Tithes and Offerings According to the Scriptures.



GENE BENNETT HUBBARD  
GENE HUBBARD MAKES  
PERFECT RECORD

Six-year-old Gene Bennett Hubbard, of the First Baptist Church, Magee, Miss., has a perfect Sunday school record for the past year.

His teacher, Mrs. S. P. Doolittle, writes us that Gene was not only present every Sunday, but was 100% with his work. Gene's favorite Bible character is David, and his favorite song is "The Bible is the Best Book." Gene is a fine youngster and we are very proud of him and his good record.

—BR—  
RESOLUTION

WHEREAS, the state of Mississippi, is one of the states in the American union that has on its statutes books a law forbidding the manufacture, possession, and sale of intoxicating liquor; and,

WHEREAS, it appears that in all probability there will be a concerted effort made by the liquor interest to get the legislature of Mississippi, which convenes in January 1944, to repeal or relax the liquor laws now on the statute books of Mississippi; and,

WHEREAS, we know that the repeal of or relaxation of our prohibition laws would be against the best interest of our church, and the citizenship of our county and state.

NOW THEREFORE, be it resolved by the Leake County Baptist Association in regular meeting assembled with the Walnut Grove missionary Baptist church of Walnut Grove, Mississippi, on the 7th day of October 1943, as follows:

1. This association go on record opposing the repeal or relaxation of the existing liquor laws of the state of Mississippi.

2. This association through a committee appointed by the moderator contact the Senator and Representatives elect of Leake County, Mississippi, and endeavor to get these officers pledged to vote to oppose the repeal or relaxation of the present and existing liquor laws.

3. This association call upon every other missionary Baptist association in the state of Mississippi, to join it publicly in opposing the repeal or relaxation of our liquor laws.

4. That a copy of these resolutions be given the Baptist Record, the Carthaginian, the Commercial Appeal, the Clarion-Ledger, and the Jackson Daily News.

The above resolutions were adopted unanimously.

J. W. W. LYLE, Clerk.

TALLAHATCHIE ASSOCIATION  
LARGELY ATTENDED

The twenty-third annual meeting of the Tallahatchie County Baptist Association was held with the Charleston church October 8. In the absence of the moderator, Rev. D. T. Cranford, who is now a navy chaplain, Vice Moderator J. H. Everett, of Tutwiler, presided. The attendance was by far the largest in recent years, and the program was of more than usual interest.

Chaplain Griffin of Camp McCain, Grenada, gave a most informing and inspiring talk on the work the chaplains are doing among the soldiers. Rev. C. J. Olander, of Morgan City, spoke for the Anti-Saloon League in the absence of Rev. N. S. Jackson, and appealed to his hearers to be on the alert against the liquor forces which are using every opportunity to become more firmly entrenched. Hon. J. O. Day, of Tutwiler, brought the inspirational message at the morning hour and stirred all present as he called to mind God's hand in history and urged all Christians to stand by the teaching of God's Word. Rev. Z. Paul Freeman, returned missionary from the Argentine, spoke to the mission report, and Supt. W. G. Mize, of the Orphanage, told of the fine work that institution is doing. E. G. Hightower, enlistment worker, represented the convention board and spoke on the Cooperative Program, also told of the encouraging progress of the Now Club.

The following officers were elected for the new year: Moderator J. H. Everett, Tutwiler; vice moderator, W. F. Garner, Holcomb; clerk, J. H. Pennebaker, Sumner; treasurer, A. J. Cole, Webb. Rev. J. R. G. Hewlett, who is critically ill at his home in Charleston, was re-elected as state board member, with F. O. Martin, Tutwiler, alternate. An invitation to meet with the Webb church next year was accepted, and the association will meet there the first Friday in October, 1944. Rev. J. T. Toler is to preach the associational sermon, with L. W. Roberts, alternate.

—J. H. Pennebaker.

—BR—  
HUDSON CHASTAIN NOW AT  
CAMP PERRY

I am now going from Camp Bradford, N. O. B., Norfolk, Va., to the work as chaplain of Battalion No. 142, U.S.N.C.T.C., Camp Perry, Virginia.

It is wonderfully reassuring to know that millions of Southern Baptists remember their men in the armed forces of this nation, asking God's blessings upon the worldwide effort now being made to advance the cause of righteousness.

I feel that my labors as station chaplain at Camp Bradford were well worth the while, though I suppose no chaplain ever feels that he has done all he should have. The need is so great, and chaplains are so few, each one of us must constantly remind himself, "I can do all things, through Christ which strengtheneth me."

My stay at Camp Perry will probably be very short, but I shall keep in touch with you as regularly as I can, no matter where my battalion of "Seabees" may be sent.—Francis Judson Chastain, Lieut. ChC-V(S), USNR.

—BR—

Lowrey Memorial church, Tippah country, has joined the churches obtaining \$1,000 in a church offering this year.



MAJOR CALOWAY O. WHITE

Major Caloway O. White, former pastor at Port Gibson, is now assistant chief chaplain of the Fourth Service Command with headquarters in Atlanta, Ga.

Last week he was in Jackson in charge of the chapel at the State Fair.

HIGHLAND HEIGHTS BAPTIST  
CHURCH SWATTED THE  
SUMMER SLUMP

Highland Heights Baptist Church of Memphis had a glorious summer. Dr. S. A. Murphy, our pastor, led in a "Church Loyalty Campaign" during July and August.

Some accomplishments were: 701 average attendance in Sunday school as compared with an average of 537 for the same months last year; 192 in Training Union against 154 last year; tithes and offerings for all purposes were \$7,073.14 compared with \$3,432.58 in 1942 without any special emphasis on the financial program, and an average attendance of 155 in the mid-week prayer service.

There have been additions to the church most every Lord's day. This has been the best year in additions to our church in all our church's history. More people have been won to Christ and baptized than ever before.—J. W. Hamm.

—BR—  
CHAPLAIN BOWMAN SERVES  
TRANSPORT TROOPS

Dear Brother Goodrich,

Just a line to say I made a happy landing back in N. Y. C. a few days ago. Am serving now as a transport chaplain. We had an excellent voyage, weather was fine all the way. Saw much of N. Africa on my first voyage. You may rest assured there's a war going on over there.

The transport chaplain has a golden opportunity for service. Troops going over are deeply concerned about spiritual things. They receive the chaplain with gratitude. During the time I had troops aboard I worked eighteen hours every day. But it was a pleasure to have the opportunity to do something for these men who were going to offer their lives for our nation.

Give my regards to Mississippi Baptists, and remember me always in prayer.

Chaplain W. M. Bowman.



# Mississippi Woman's Missionary Union

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Community Missions—Mrs. Laven Boyles, Laurel, Miss.  
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. J. H. Street, Hazlehurst, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson

## OUR STATE OFFICERS

Miss Study—Mrs. W. A. Bell, Jackson, Miss.  
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.  
Training School Trustee—Mrs. O. T. Robinson, Centreville.

## ROYAL AMBASSADOR FOCUS WEEK, NOVEMBER 4-12

What are you planning for Royal Ambassador Focus Week this year?

Over in South Carolina there is a very busy Royal Ambassador chapter at Laurens; this write-up of their activities last year will suggest many plans for this year. Rev. J. H. Kysar (a Mississippian) is pastor.

All boys taking part in departmental assemblies will meet with all other R. A's at 9:30 a. m. for final practice and planning of all activities for the day. Meet in R. A. room off of Intermediate department. Every Intermediate R. A. should be present at this first assembly.

R. A's in charge of departmental assemblies; three boys to each group; each group to: tell what Focus Week is, tell about the armbands and Ranking System, invite them to prayer meeting with R. A's in charge, invite boys 9 to 17 to the meeting on Monday night at 7 o'clock.

All R. A's will sit in the two center sections at the front of the main auditorium for the morning preaching service. R. A's will assemble at the back, Church street, vestibule and go to their seats in a body.

Two R. A. ushers will assist the two regular ushers at the three vestibules. After these ushers have finished with their duties they will go and sit with the rest of the R. A's in the two front center sections.

Before Sunday school, four boys will leave the R. A. assembly in the R. A. room and usher and distribute bulletins in the educational building and West Main street vestibules. At ten, they will go to their Sunday school class or if they have a part in one of the departmental assemblies, they will go there. Sunday afternoon we will have our R. A. Rally to open Focus Week and to complete all preparations. We will meet in the Intermediate department assembly room. All assignments for the week will be made to different R. A's. After our rally the Recruiting Embassy will direct a personal contact campaign for every boy in the community who is not a Royal Ambassador.

At 7:15 p. m. the Royal Ambassadors will have charge of general assembly in Baptist Training Union. Meet in Intermediate department assembly room. Under direction of the World Alliance Embassy, tell about Mission Study work done by Royal Ambassadors, tell about study course planned for Focus Week, tell about seals and certificates and number held by our chapter. Sing "The King's Business."

At 8 p. m. all R. A's will occupy same seats at the night service as at morning service. Appointed R. A. ushers will collect offering.

Monday:

Knightly Deeds: Directed by Knightly Deeds Embassy. Put a magazine rack in the Union Bus Station and fill with religious literature. At 7 p. m., regular R. A. meeting. Gold group in charge of program entitled, "Because a Boy Gave." Have few moments of silent prayer for the

success of Focus Week all over the Southern Baptist Convention. Have Royal Ambassador Allegiance Embassies announce their plans for the rest of the week. Knightly Deeds to be done will be assigned by the Knightly Deeds Embassy.

Tuesday:

Knightly Deeds: Refill rack in bus station. Invite R. A's from Lucas Avenue and Second Baptist to our prayer meeting, Wednesday night at 7:30. R. A. Mission Study class under direction of World Alliance Embassy. The book, Baptists Building in Brazil taught by Alva B. Langston, Ph.D., D.D., returned missionary from Brazil. Bring pencil and paper for examination at end of Session I. Every boy should register at the door.

Wednesday:

Knightly Deeds: Go to visit all boys in County Hospital and carry flowers. Carry flowers and give to nurses for patients without any.

Royal Ambassadors will have charge of the mid-week prayer service, Ambassador-in-Chief presiding. Definite plans to be worked out by the various officers. We will have: devotional period, R. A. Allegiance, Significance of Insignia, Royal Ambassador Quartette, talk of the relation of R. A. work to the Great Commission, etc. We will have these given out by ushers at the door. R. A's will occupy the front seats of the West Main street side. This is the meeting that the public will see; we have got to make it worthwhile and a real service. Wear armbands as in all other meetings of the week.

Thursday:

Knightly Deeds: Carry literature to the county jail. Replenish literature supply at the bus station.

R. A. Mission Study class continued under the direction of the World Alliance Embassy. The book, Baptists Building in Brazil taught by Alva B. Langston, Ph.D., D.D., returned missionary from Brazil. Beginning at 7:00 p. m., and last till 8:30. Bring pencil and paper for test at the end of Session II. Every boy should register at the door.

Friday:

Knightly Deeds: Refill rack at bus station, boys to be appointed by Envoy Tumblin. Any other Knightly Deeds suggested by Knightly Deeds Embassy. Get pictures of boys in service.

R. A. Ranking System at 7:00 p. m., under direction of the Chief Envoy of Ranking, O. L. Godfrey. Boys will be divided into groups according to their rank, and in this group under the supervision of an Examiner, they will study for the next rank. When boys have finished their requirements they will go to the Reviewing Council and will be reviewed and passed on their work. At the close of the rally all boys deserving promotions who have been reviewed by the Reviewing Council will be awarded the proper emblem of their promotion at the Recognition Service which will close the Ranking System Rally and Focus

Week.

### MEN FOR TOMORROW'S TASK

Dr. H. Cornell Goerner, Louisville, Ky.  
(Professor of Missions)

The world which is now being torn down by warfare must be rebuilt. If the new world is to endure, it must be built upon Christian foundations. A task of tremendous proportions will face the Christian forces of the world the moment peace has been declared. The doors will be open all over the world. The need will be unparalleled in the history of the world. Will the Christian forces be ready with men and materials to bind up wounds; to bring a message of comfort and strength; to rebuild churches, schools, hospitals, and homes wrecked by cruel war; to give to men and women something which will bring love to reign in place of hatred, and so make unnecessary a repetition of this awful chapter in the history of mankind?

The modern missionary movement reached its peak in the years 1918 to 1928, just after the close of World War I. World need aroused new interest and determination in the hearts of Christians. More new missionaries went out in that period of ten years than in any similar period of time. It will be the same at the close of this war. The need for missionary recruits will be without any precedent. Young men and young women by the score and the hundred will be required, if the churches of Christ are to meet the challenge which will confront them. Evangelists, teachers, doctors, nurses, and others trained in many types of constructive activity will be needed in China, Japan, India, the Philippines, Africa, Europe and South America.

Where are these men and women to come from? Who will answer the call to Christ to rebuild the world in His name? We do not know how long the war will last, but whether it be for one more year or for ten, many of the men and women who should be ready for the day of need and opportunity at the end of the war are the high school and college students of today. A challenging world will be waiting.

The boys who are now Royal Ambassadors are the best hope of Southern Baptists for male missionary recruits in the post-war period. For this reason the secretaries of our Foreign Mission Board have their eyes upon the Royal Ambassadors. R. A's who do not go to the mission field themselves become the strong supporters of the missionary cause at home, as pastors and laymen. Strength and enthusiasm in the Royal Ambassador organization is therefore a hopeful sign of strength and enthusiasm in the missionary movement of tomorrow.

I have been among the R. A's of six states in the last two years, in summer camps and in individual chapters. I pin my hopes on our R. A's, for much of the future strength of Southern Baptist foreign missions. I

do not believe that these hopes will be disappointed. I rejoice in every forward step made by Royal Ambassadors, such as the appointment of Mr. J. I. Bishop as Royal Ambassador secretary, and see in every advance good omens for our future as a denomination.

Each young man in his teens should face a serious question today, especially if he is an R. A. At the age of eighteen years, your government will call you into military service. You do not want to have to fight and to kill, but if necessary, you will answer the call of your country. But suppose the war ends before you are of draft age? What then? There will still be a need and a call. It will be the need for those, not to kill, but to give life in Christ's name; not to destroy, but to build up the world of nations on a Christian foundation. It will be the call of Christ for volunteers in His great missionary army. You who would answer the call of country, will you not also answer the call of Christ? Would you not rather go to China to minister in the name of Christ than to fight in the name of freedom? Had you not rather go to Europe to take Bibles than to take bombs? Your future is in the hands of God. It is in His power to shorten the days of this awful warfare. If the war continues, you MUST be a soldier of your country; if the war ceases, you MAY have the privilege of becoming a soldier of Christ in some foreign land. In the light of this fact it seems to me there should be scores of young Christians who would make this vow to God:

"Lord, I am willing to go where duty calls. But if in Thy providence this war should cease, so that this terrible duty of war never becomes mine, I here and now promise and pledge that, in gratitude to Thee, the God of all nations, I will honestly face the question of where my life can count most in a world of peace, and if the call comes for me to serve my Lord in some faraway land, I'll go where you want me to go, dear Lord; I'll be what you want me to be."

Will you face this, R. A's? What will your decision be?

### Attention Please!

The friends of Miss Minnie Landrum will be happy to know that she is at home for her regular furlough. She tells us she had a very delightful trip by plane to Miami, Florida. She is looking well but is quite tired. I am calling on her friends to help me protect her from engagements for at least three months. The Foreign Mission Board requires our missionaries to give the first three months of their furlough year to complete relaxation. You and I know how hard it will be for Miss Minnie to say "NO" to a request to speak to your society when she has such a burning message to bring. However, we love her enough not to tempt her by calling on her. There will be opportunities to hear her later in the furlough year.



## GOING PLACES

Our Text: 1 Timothy 4:13a and 15b:  
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."  
Our Motto: "Ask the people, they'll subscribe."

### We Divide the Credit Fifty-Fifty

Dear Brother Goodrich:

This little bit of good news will warm your heart and I am going to let you and Dr. McCall decide who shall get the credit while all the glory goes to the Lord.

Last February you will recall our church (McLain) voted to use the EF plan for mailing The Baptist Record to our members and at the same time agreed to tithe the gross income to the Cooperative Program.

At our annual business meeting on Wednesday night the report of the treasurer showed that since these two progressive steps were taken we have bought and remodeled the parsonage, kept all bills paid and the cash balance in our treasury Oct. 1 is nearly double that on March 1, 1943. Amen.

It would be difficult to decide whether it was well informed Baptists from reading the Record, or the blessings of God on our tithes that has brought this splendid report (and we all know of a surety that tithing pays) so you two good brethren take a bow and tell any church that is in doubt as to the EF plan or tithing income to "prove me now, saith the Lord."

God bless you, and anticipating a happy reunion in November.

Fraternal yours,  
WILLIAM POTTER.

Editor's Note: Record readers in Perry county are listed below:

Beaumont 2; BREWER 24; Good Hope 8; JANICE 29; McLAIN 44; NEW AUGUSTA 50; PROSPECT 22; RUNNELSTOWN 50; RICHTON 73, and Union 1.

### Lock Station Church is No. 662

Lock Station in Panola county has only been organized two or three years. It is not a large church in membership, but they realize the need of information as much as anybody.

Mrs. O. G. Sharp writes inclosing a list of eighteen names and states that there are only twenty-two resident families. Many other small churches throughout Mississippi should do as this church has done, and plan for their church being informed about the Baptist work at home and abroad.

Panola county now has Record readers listed as follows: BATESVILLE 47; COMO 18; COURTLAND 11; CRENSHAW 28; Easley Memorial 2; ENON 26; GOOD HOPE 17; LIBERTY HILL 56; Longtown 5; McIvor 1; PEACH CREEK 52; PILGRIM'S REST 17; Pharsalia 4; POPE 17; Sardis 19; Tocowa 7; White Oak 6; Curtis 1, and LOCK STATION 18.

### People Respond More Readily, Says Pastor

One pastor after having the EVERY FAMILY Plan in one of his churches writes, "Needless to say those who are well informed about our work respond more readily and liberally. I find it very hard to explain any phase of our work when Baptists are not informed. The Baptist Record will do this for any pastor."

### Sunflower County Association

New Hope church and Pastor B. D. Hardin did an excellent job of entertaining the Sunflower County Association. The people of New Hope are justly proud of their new concrete block building.

In the absence of N. G. Hickman, who had moved out of the association, Vice Moderator Sam Jones did a good job as moderator. The reports were well presented and well prepared.

We spoke on the advantages of the EVERY FAMILY Plan of The Baptist Record, but most everybody there was from an EVERY FAMILY church.

Record readers in Sunflower county are listed as follows: Bethel 7; Blaine 10; DOCKERY 12; DODDSVILLE 17; DREW 126; FAIRVIEW 32; INDIANOLA 100; INVERNESS 78; Holly Grove 1; LINN 53; MOORHEAD 72; NEW HOPE 32; ROME 24; Roundaway 27; RULEVILLE 54; SUNFLOWER 51, and Parchman 1.

### Abbeville is No. 664

One of the latest additions to the growing number of EVERY FAMILY churches is Abbeville church in Lafayette county. Recently we received from Mrs. C. S. Roy the EVERY FAMILY list. We had expected this list because some of the good Abbeville people were at the Lafayette Association and heard those pastors testify to the worth of this popular and progressive plan.

There are many good people at Abbeville and now that all of them are going to be informed weekly about the doings of Baptists at home and around the world they will do even more than they have been doing.

Lafayette county now has Record readers listed as follows: ANCHOR 18; CLEAR CREEK 56; Lafayette Springs 1; OXFORD 69; Paris 6; New Prospect 2; TAYLOR 31; SHILOH 24; UNION WEST 32 and ABBEVILLE 30.

### Kosciusko

So far as we are personally concerned, we want to supply for Pastor Rowe C. Holcomb every time he is away. On last Sunday, we had a delightful time preaching morning and evening at Kosciusko. The pastor was in a meeting at Carthage. All the people were most gracious to us. We enjoyed the hospitality of Deacon and Mrs. James Crawley at lunch.

All the work seems to be in high gear. The house was full for the morning service. Deacon Crawley is proud of the Sunday school and the work it is doing. J. C. Maxwell is Training Union director, and as evidence of the fact that good work is being done—the attendance was 106. Mrs. L. T. Suber has done an excellent job as president of the W. M. U. during the year just ended.

The budget is being over-paid and already \$9,000 has been placed in the building fund, "if and when."

Attala county now has Record readers listed as follows: ANTIOCH 23; Bear Creek 1; BEREIA 28; BEULAH 26; Bowlin 5; CARSON RIDGE 33; EBENEZER 12; ETHEL 40; Hurricane 3; KOSCIUSKO 203; McAdams 14; PLEASANT RIDGE 21; Sallis 11; Sand Hill 4; Springdale 9; WILLIAMSVILLE 29; UNITY 20; N. Union 7, and New Salem 2.

### Circulation This Week

35,601

A Gain of 471 for the Week

### CONTEMPT IS HELLISH

E. F. HAIGHT

Contempt is hellish. This is in effect what Jesus said about it in the Sermon on the Mount as he located the roots of murder in anger and, more deeply, in contempt. In anger, Jesus pointed out, one has surrendered himself to an attitude and feeling which involve guilt and judgment; but in contempt, expressed in contemptuous speech ("Raca!" and "you fool!"), one is "in danger of hell fire" (Matthew 5:22).

Contempt is "the feeling with which one regards that which is esteemed mean, vile, or worthless." When one feels contempt for another person and allows this feeling to determine his attitude and to influence his actions, he may do him great harm and even kill him. And he may do these hurtful and sinful acts with no particular feeling of wrong-doing. His strong feeling of contempt will displace any feeling of appreciation and friendliness as well as a sense of responsibility, and his resultant intentions of harm will nullify any intentions of good. A contempt-conditioned and contempt-controlled person becomes a channel only for wrong and evil and never for helpfulness and good. His contempt has made him a ready agent for evil and has disqualified him for being, at the same time, God's agent (a functioning citizen of the Kingdom of God) of good. Contempt therefore, man for man, is hellish.

And yet each of us is perhaps an object of somebody's contempt and at the same time each holds somebody else in contempt. This hellish feeling and attitude still exists in our hearts and shows its ugly face through our speech and acts. How terrible is the experience of being treated contemptuously by another! Hellish is this feeling when it is allowed by us to enter into our hearts and to "take over" our speech and actions regarding a person whom we have thought "vile" or worthless.

Indeed, much of man's inhumanity to man has come from his contempt for his fellow-man. What ungodly offspring contempt has produced! Disregard, inconsiderateness, intolerance, persecution, injustice, exploitation, injury, murder, rapine, war—all are the evil brood of contempt in the human heart.

The best of us finds it difficult not to look with contempt on some persons, for a few human beings have apparently become utterly worthless. A Christian is restrained from contempt, even in the alien and hostile atmosphere of the most contemptible, by the thought that, after all, Jesus saw enough worth in the most worthless life to be willing to give his own life for its redemption.

Now persons who are prone to show deference for those they esteem superiors or for those from whom they seek an advantage, such persons are usually prone to feel and to show contempt for inferiors, even for some of those they formerly if only outwardly honored. One is reminded that Jesus neither showed deference for the distinguished and cultured Nicodemus nor contempt for the disreputable and sinful woman of Sychar. He neither talked up to the one nor down to the other: he talked straight at both. He met them both on a plane where he stood on the same level with each, not on a cone where he was below one and above the other.

Christians find therefore in Jesus Christ—his teachings, his earthly example, supremely his atoning death—the final condemnation of all contempt and the ever-challenging summons to be done with this hellish attitude.

It is not enough, however, to refrain from contemptuous speech and act, nor even to keep a feeling of contempt out of the heart and mind. For it is true of man psychologically as it is of space physically that nature (of man and of our material world) "abhors a vacuum." There is doom in default. One must

## 25 Years Ago

On September 30 at the home of the bride, Rev. I. D. Eavenson and Miss Nancy Miller were married. Rev. C. H. German of Vinegar Bend, Ala., officiated. They will make their home in Clinton, where the groom assumes his duties as assistant professor of English in Mississippi College.

The State Board of Health has ordered all schools, churches and places of amusement closed on account of influenza until further notice.

Dr. J. Benj. Lawrence gives three reasons for giving to State Missions:

1. We will have to deal with the men who will return to us from the war.
2. We will have to deal with the sentiment for union and demobilization of our denominational forces which is now being strengthened and brought to fruition.
3. We will have to deal with a world prepared in mind and thought and heart as it has never been prepared before for a reception of the gospel as it is in Christ.

Dr. J. F. Hunter, one of the most prominent physicians in Jackson died last Saturday of heart trouble. He and Dr. Shands of this city gave the original property of the hospital in Jackson to Baptists.

be committed to love for others, a love which is a constant source of intentions to do only good by others. This involves our commitment to the practice of Paul's all-inclusive ethical principle: "Be not overcome of evil, but overcome evil with good" (Romans 12:21). Not only will we be overcoming the evil around us but we will be overcoming evil tendencies within us by giving ourselves over to desiring and intending only good for all men.

One of the important questions the post-war world will pose for Christians is this: Will we supply the world with enough love (not sentimentality but mutuality) to open a way of access unto all men for the God who "so loved that he gave"? For if Christians do not do so, who will or can? Our default here means doom for our generation; for without the positive introduction of aggressive Christian love into the affairs of men and nations, contempt man for man will "take over."

And let us not forget that contempt will do its hellish work in our city block, in our church life, and even in our homes just as surely as it will on the Polish border or at Geneva.

—BR—

Blue Mountain: Miss Jean Anderson, Collierville, Tenn., has been elected president of the freshman class of Blue Mountain College, and Miss Margaret Pritchard, of Liberty, is freshman representative for the Student Government Council.

Enlistment Pastor E. D. Estes recently sent another good EVERY FAMILY list. This list was from Calvary church, Carroll county.

Members of Cross Roads, Webster county, where E. D. Estes led in a Crusade Revival in March, say that the evidence of the Crusade Revival is still visible among them. Sunday school rooms are now being built.



# + INTO ALL THE WORLD +

CHARLES E. MADDREY, Executive Secretary, Foreign Mission Board — E. C. ROUTH, Editor, THE COMMISSION

The Foreign Mission Board in its semi-annual meeting, Tuesday and Wednesday, October 12 and 13, had one of the most significant meetings in all the history of the Board. The new home of the Foreign Mission Board was dedicated Tuesday evening, after an all-day meeting of the various committees of the Board. On Wednesday, the brethren, representing practically every state in the Southern Baptist Convention, faced frankly and courageously the perplexing problems brought on by this tragic World War. The following new missionaries were appointed, with native states, schools and fields indicated: E. Kay Bryan, M. D., Texas (Baylor University), China; Ruth Elizabeth Bryan (Mrs. E. Kay), Texas (Baylor University), China; Alma Ervin, Tennessee (Union University and Southwestern), Mexico; Emily Kilpatrick Lansdell, Georgia, (Coker College, Duke University and Louisville Training School), China; C. W. McCullough, Texas (Howard-Payne and Southwestern), Colombia; Avis Chaffin McCullough (Mrs. C. W.), Texas (Howard-Payne and Southwestern) Colombia.

The Foreign Mission Board is in greater need than ever of funds for the Southern Baptist world-mission program. As soon as the war is over we expect to resume our work in all of the countries already developed. We must continue to pay the salaries of the missionaries from Axis-occupied countries who are at home for a season, and be prepared to send them back with re-enforcements to utilize the greatest missionary opportunity Southern Baptists have ever known. The cost of getting missionaries to and from these fields has been unusually heavy, but Southern Baptists do not begrudge the money spent for these faithful men and women who have labored so diligently on pitifully small salaries. We must be ready for the rehabilitation program, following this destructive conflict. Preparing for that day, we shall build up a reserve fund to avoid disastrous debts as in other years. Because America will have more material resources than the lands which have been devastated by the war, we shall have to assume heavier missionary obligations.

Two of our experienced Baptist missionaries, Dr. Greene Strother and Dr. B. L. Nichols, sailed September 14 from New York, and are now en route to Free China via India. Miss Lucy Wright, Miss Jessie Green, Miss Wilma Weeks, and Miss Lorene Tilford sailed late in September returning to Free China. Other missionaries will be returning to Free China as soon as

transportation can be arranged.

Secretary J. W. Marshall had a letter recently from one of our fine Baptist young men, going overseas. The young man, who has no immediate relatives, asked his cherished friend, Bill Marshall, to accept the responsibility of handling his bank account in this country, already amounting to several hundred dollars, and in the event of his death to check out the funds in that account, to the Foreign Mission Board.

This year the Summer Institute of Linguistics was held on the campus of Beacoe College, Muskogee, Oklahoma, which is the only Christian college in the world for Indians. There are 1,000 languages which have nothing of the Word of God written in them and it is the purpose of the Summer Institute of Linguistics to equip the missionary with the necessary techniques and methods so as to be able to reduce unwritten languages to writing and to translate the Bible. Attendance at this institute is restricted to missionaries from evangelical boards and to missionary candidates already accepted by such boards, or students who are preparing for pioneer missionary work. In the meeting of the Institute at Beacoe, the students had practical instruction through the opportunity to work out their plans in connection with certain Indian languages in Oklahoma into which the Scriptures have not yet been translated.

In a missionary message at Ridgecrest, Dr. Jesse R. Wilson, of the American Baptist Foreign Mission Society, said, by way of contrasting America with Germany, that it is good to know that a noise about 4:00 a. m. is made by the milkman and not by the Gestapo. He emphasized the teaching of Jesus that man shall not live by bread alone. Men do need bread when they are hungry. There is no need for anyone to have lack of bread. If we had adequate production and distribution, everyone would have more than enough. There are some good things which cannot be bombed out of existence. In China the great universities have been moved to the West and the people have learned that a real university is not primarily a laboratory or library building. Beyond the need for food and clothing and medicine is the hunger for spiritual values. When the Prodigal Son returned, his father not only supplied his physical needs, but gave him love. Others can help us feed the world, but only churches can render a spiritual ministry. If it is despicable to give a stone for bread, it is even more despicable to give bread only when men need more than bread. We should go beyond one ministry to the other.

Here is an interesting Associated Press dispatch from Chunking, China, September 24: "Smoking, drinking and dancing were forbidden for Chinese students today in an order of the Ministry of Education warning against 'bad deportment and acts in violation of wartime thrift and economy.'"

The New York Herald Tribune recently carried an editorial on "The War's Best Seller." After referring to the current "best sellers" the Herald Tribune says: "Actually, there is one standard work of non-fiction that is being produced at a rate as great as all these currently popular books combined. That, it need hardly be said, is the Bible. Publishers report a tremendous boom in Bibles since Pearl Harbor. One publisher alone, for example, reports in the first five months of this year at 1,642,000 with unfilled orders for another 1,000,000. Bible publishers are also getting large orders from the armed forces, with pocket-sized books chiefly in demand. But the biggest output is that of the American Bible Society, a non-profit organization devoted to the purpose of getting as many Bibles into the hands of as many persons as possible at the lowest possible price.... The total printed Scriptures in 1942 was 8,230,865." The demand has been so great that publishers have been compelled, on account of the paper situation, to ration Bibles.

Missionary L. L. Johnson of Brazil writes about one of their members who was arrested for singing hymns in his home. When taken to the police station, the police officer asked him to sing one of the hymns. He sang "The Way of the Cross Leads Home," and the officer told him that if that was what he was singing he could continue at will.

Bessie Tift College, Forsyth, Georgia, has recently completed a campaign to increase the endowment \$100,000. Mr. Columbus Roberts, who had already made large contributions to Bessie Tift and Mercer, gave \$25,000. Mr. Roberts said: "The secret, the real secret, for what I have done for the Lord is in the fact that God and I have been in business all of my life.... I am not only a Baptist, but I am a Missionary Baptist. I believe in missions above anything else in the world. If the Baptists of the South and of the United States, for the last two or three hundred years had measured up to their responsibility, I am confident the present war would not be raging today. If the Baptists had had the missionary spirit there would have been no need of war. The greatest goodwill comes from the by-product of Christian...."

## THE BAPTIST FOUNDATION J. W. Lee

As Judge O. B. Taylor says in the issue of October 14, "Mississippi Baptists who are making a study of the Foundation report now pending before the Convention will be interested in the facts as to the progress of the Foundation efforts in Texas."

And so we are. The facts as he presents them are very gratifying. I am sure all Mississippi Baptists wish we had similar conditions in Mississippi.

Upon careful study we find that Texas Baptists did not come into the enjoyment of this happy period in a day, a month or a year. It had a beginning and we find no such beginning in Mississippi Baptists efforts. In Texas, Mr. John G. Hardin and his wife, Mary C., created a trust to handle a major part of their vast estate in the interest of Texas Baptist educational and benevolent institutions.

Does any one know of any such trust in Mississippi? If so, are the trustees of that trust ready and willing to surrender their stewardship to a Mississippi Baptist Foundation? In Texas, Mr. and Mrs. Kokernot created a similar trust to the Hardin Trust. Mr. Kokernot was a member of the Board of Trustees of his Trust.

Do we have a similar trust among Mississippi Baptists? If not, let's quit holding up Texas Baptists as a pattern for our efforts. In Texas, "Mr. Kokernot led in the creation of the Baptist Foundation of Texas and has been chairman of the Foundation from the first." Has any one who is leading in the movement to establish a Mississippi Baptist Foundation created a trust with his own money and now serving as trustee of the trust he created?

If there is no such one, let's quit talking about imitating Texas Baptists.

In Texas, the Hardin Trust and the Kokernot Trust merged into the Texas Baptist Foundation, with Mr. Kokernot as chairman of the trustees of the Foundation. Do we have two such trusts in Mississippi? If not, we can not imitate Texas Baptists. So why keep talking about what Texas Baptists have done if we are not in a position to follow their example.

The parallel or comparison between Texas Baptists and Mississippi Baptists so far as a Foundation goes breaks down at every point.

If we must imitate Texas Baptists, let's start where Texas Baptists started, viz: let's find some rich, generous, Kingdom loving Mississippi Baptists like the Hardins and Kokernots of Texas and influence them to form trusts of their own and later merge the trusts bearing their names into a Baptist Foundation with the chairmanship of the trustees of one of the trusts serving as chairman of the trustees of the Foundation.

To create the Foundation with the hope of some rich Baptists will fill its treasury is reversing the Texas order. It will be putting the cart before the horse.

It is going to cost a considerable sum of money to operate a Mississippi Baptist Foundation. Where is the operating cost to come from? Any deficit in the operation of any Mississippi Baptist agency or institution becomes a debt of the Convention. When

(Continued on Page Nine)



MISSISSIPPIAN GRADUATES AS  
NAVY CHAPLAIN

Williamsburg, Va.—September was a record month for the Navy's Training School for Chaplains, College of William and Mary, here.

A total of 180 newly commissioned ministers, priests and rabbis were graduated last month. Included in the four classes were two groups composed entirely of Protestant theological students who completed seminary training last spring.

Of the total, 139 were Protestant, representing 18 denominations, 34 were Roman Catholic, and 7 were Jewish.

During the two months' training period, students study navy traditions, customs and regulations, first aid, educational problems, navy office and navy correspondence procedure.

The physical program includes military drill, physical education, swimming and cross-country hikes and runs. The fourth and fifth weeks at the school are spent on assigned field work. This includes actual duty as a navy chaplain at a training station, naval base, marine corps activity, or similar activity in the area adjacent to the school.

Fourteen members of the Southern Baptist Convention churches successfully completed the indoctrination course. They are: Lt. (jg) Norman L. Blythe, of Harrellsville, N. C., Southern Baptist Theological Seminary, Louisville, Ky.; Lt. Edwin Elmore Colvin, of Columbia, S. C., Rosewood Baptist Church, Columbia, S. C.; Lt. William N. Ellis, of Houston, Tex., Calvary Baptist Church, San Antonio, Tex.; Lt. (jg) Cort R. Flint, of Sayre, Okla., Southern Baptist Theological Seminary, and First Baptist Church, New Haven, Ky.; Lt. (jg) Allen J. Freeman, of Salisbury N. C. Worthville (Ky.) Baptist Church; Lt. (jg) Clarence E. Godwin, of Aboskie, N. C., Southern Baptist Theological Seminary; Lt. (jg) Wallace C. Coe, of Hannibal, Mo., Southwestern Baptist Theological Seminary, Seminary Hill, Tex., and Gordonville (Texas) Baptist Church; Lt. (jg) Herman Ihley, of Savannah, Georgia, Central Baptist Church, Americus, Ga.; Lt. (jg) James H. Kelly, Southern Baptist Seminary and Calhoun (Ky.) Baptist Church; Lt. (jg) Raymond Morgan, of Booneville, Miss., Southwestern Baptist Theological Seminary and the Era (Texas) Baptist Church; Lt. (jg) Harry Melvin Philpott, of Lexington, N. C., Yale University School of Divinity and Washington and Lee University; Lt. (jg) L. A. Richardson, Jr., of Knoxville, Tenn., Yale University and Calvary Baptist Church, New Haven, Conn.; Lt. (jg) Gerald T. Smith, of Yukon, Okla., Southern Baptist Seminary (also served churches at Madison and Canaan, Ind.), and Lt. (jg) Arthur B. Turner, of Landrum, S. C., Southwestern Baptist Theological Seminary.

—BR—  
THE BAPTIST FOUNDATION  
(Continued from Page Eight)

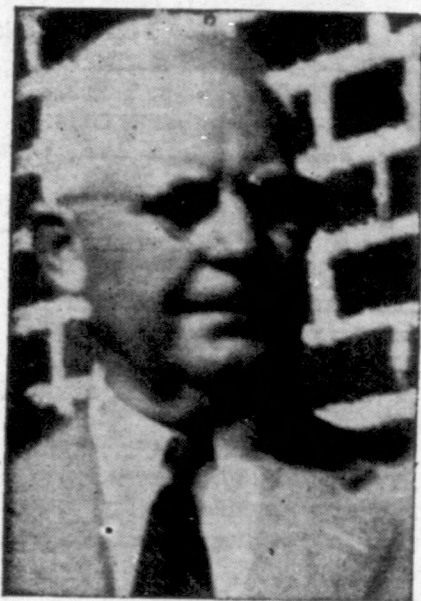
Texas Baptists created their Foundation, they knew where the operating costs were to come from. It came from interest on the millions already in the treasury of trusts and already invested by the trustees of these trusts. Mississippi Baptists have no such trusts with fat treasuries.

If we create a Mississippi Baptist

DUNDEE CHURCH IS DEDICATED



Sunday, October 3, was dedication day at Dundee. Four of the deacons came to the platform and Deacon W. W. Taylor, who has been a leader in the "fight" to make Dundee church



J. E. KINSEY

BAPTISTS LEAD IN HOUSE  
MEMBERSHIP

Farmer's Bloc Leads Professional  
Group

Baptists compose the largest single group in the House of Representatives of the 1944 legislature, when that body is divided by religions, while in the professional field the farmers compose the largest bloc.

Tabulations from biographical data assembled in the office of Heber A. Ladner, incumbent clerk of the House, preparatory to issuing a new legislative directory, shows the following divisions by religions:

Baptist 68; Methodist 47; Presbyterian 13; Episcopalian 4; Catholic, Mormon, Christian and Church of Christ, one each. Three listed no religious affiliations.

The division by professions was unofficially tabulated as follows:

Farmer 59; lawyer 27; teachers 13; merchants 7; insurance 4; railroad employes 3; minor county and city officials, salesmen, preachers, automobile men, lumber men and clerks have two each.

There is one each in the following professions: Oil man, funeral director, real estate, dentist, electrician, piano tuner, dry cleaner, banker, carpenter, ginner, barber, editor, and soft drink distributor.—Clarion-Ledger.

Foundation we will have to start with an expensive agency with an empty treasury.

Is it wise under existing conditions to do it? I do not and can not think so.

debt-free, applied the match that burned the last note. The congregation stood and sang the Doxology.

During the nine years J. E. Kinsey has been pastor and for years before, the Baptists of Dundee labored under the handicap of a building debt.

The pastor, J. E. Kinsey, speaks in glowing terms of the spirit of co-operation of the people of Dundee. According to him, the debt-free church is due to the growing interest and sacrificial spirit of many of the members. "Now that the mortgage has been removed," stated Pastor Kinsey, "we expect to go forward with a greater program for the cause of missions and evangelism."

Dundee church was organized in 1909 by Rev. F. Ferguson. Other pastors that have served the church were: Ben Ellis, W. Richardson, John Gordon, Luther Cox, I. D. Eaverson, Hosea Price, Barney Walker, J. Cook, Frank Q. Crockett, T. McCulley, E. Hecksher and J. E. Kinsey.

It was during the pastorate of Barney Walker that the present building was erected.

BLUE MOUNTAIN COLLEGE B. Y. P.  
U. OFFICERS ARE INSTALLED

Blue Mountain College held its B. Y. P. U. installation service Sunday, September 26. Jean Lowrey, director of the college B. Y. P. U., acting as flight officer, commissioned the general officers and presented them with their "wings." The commissioned officers then gave the crew orders, II Timothy 2:15, to the union officers. Elaine Caldwell, associate director, gave the vice presidents or the recruiting officers, their orders. General Secretary Marion Shaw gave the crew orders to the keepers of the logbook. The Bible Readers Leaders or the instructors received their orders from Violet Hendricks. The poster chairman, Margaret Wilson, gave the group captains, or the navigators, their orders. The chorister, Anne Harpole, the pianist, Mary Frances Pinson and the social chairman, Betty Lou McNeil, gave to their crew members orders to keep the entire crew happy with songs and Christian fellowship. The group was challenged to look to the Chief Pilot for guidance as they take off on their great journey and fly toward their destination, "Training in Church Membership."

Lowrey Memorial church, Tippah country, has joined the churches obtaining \$1,000 in a church offering this year.

Stonewall: Our revival is scheduled for October 21-29. B. W. Walker is to do the preaching.—Sollie Smith, pastor.

ENON CHURCH ENTERTAINS  
PANOLA ASSOCIATION

Panola Association met with Enon church September 16. Every church was represented except two. The pastor of Enon church, J. H. Sherman, preached the sermon. Visitors were: Enlistment Pastor Gaines Hightower; Orphanage Superintendent Mize; Frank E. Skilton, publicity director of Blue Mountain College, and Paul Freeman, missionary to Argentina, now living at Blue Mountain. There were over 200 present.

Enon is one of the younger churches of this section, only three years old, but is making splendid progress. We have the EVERY FAMILY Plan of The Baptist Record and it has greatly helped our church.—Mrs. H. E. Tedford.

SURRENDERING TO OUTSIDE  
AUTHORITY

By Louis J. Bristow, New Orleans

If a Baptist hospital accepts Federal government tax money for its schools of nursing, I do not question its sincerity, but I do question the wisdom of its course. I do not believe a Baptist institution should accept tax money for any purpose in any circumstances. Moreover, I fear the ultimate consequences of permitting any outside body to get any control of our Baptist institutions. History is replete with cases where we lost colleges by accepting outside money and surrendering a portion of Baptist control. The latest incident is the loss of a medical school which was established by Baptists and operated by Baptists for about 40 years. It accepted outside money and surrendered a portion of control; and the medical school was lost to Baptists.

A Baptist hospital which accepts Federal funds under the Bolton Act surrenders some of its sovereignty over its school of nursing. It surrenders its authority to determine the race, creed or color of its students (Sec. 1). It surrenders its right to fix a standard. Section 2 (b) says the school must meet "standards prescribed by the surgeon general." It surrenders its right to determine what it will furnish a student in uniforms, insignia, maintenance, courses of study, etc. These are to be "in accordance with regulations of the surgeon general" (Sec. 2, c). It surrenders its right to fix a student's compensation. Under Sec. 2 (e) it must pay its senior students "at a monthly rate of not less than \$30" for her last six months, or must "transfer such student" to "some other institution." Under Sec. 3 (1) the surgeon general will determine what is "reasonable" for tuition, fees, maintenance, and the minimum rate of stipend. Under Sec. 4 the surgeon general is authorized to fix compensation to the schools "as determined by him." Under Section 9 the surgeon general "is hereby authorized to promulgate such rules and regulations as may be necessary to carry out the purposes of this act." Hospitals receiving funds are obligated to observe those rules and regulations, which may be changed at any time.

I prefer that no outside agency of any kind other than Baptist shall have any authority in our School of Nursing. I prefer that our students shall not owe allegiance to any one save the Southern Baptist Hospital.



## DEPARTMENT OF TRAINING

AUBER J. WILDS  
State Secretary

Box 530  
Jackson, 105, Miss.

Miss Sara Wallis  
Associate

### First Vicksburg Recreational Center

First church Vicksburg is setting the pace in a field that should have been occupied since the beginning of churches. About a year ago, Mr. Alfred Knapp, director of the Young People's Union department started this center for the Training Union membership from Intermediates up. Each Friday night at the church, open house is held and those who care to, come and play games, chat, sing and play, and thus pass a happy evening under the best conditions. Refreshments are served each time. This has just been a venture, but it has proved of such value that the church has included a hundred dollars in the budget to take care of any expenses that may be incurred, which will include the purchase of new games and equipment as needed. In talking to Mr. Knapp, we learn that a similar program is to be started soon for the Juniors, hence the entire family can come on Friday evenings if they choose and spend a profitable fellowship period with other kindred souls. We commend this program to all churches. A few churches, where the army camps are located have done this for the soldiers. Who are the soldiers but the boys from our homes and churches? If they need such a program now, they have needed it all along, and will continue to need it when they return to us. It also stands to reason that those who are left at home, some younger, some older, need just that.

Friends of Mr. H. A. Scott of Tyler-town, past president of our State Baptist Training Union Convention, will be sorry to know that he fell recently and broke one of his legs. The last report is that he is doing nicely, and no doubt by the time you read this will be up and back in the store. Mr. Scott has been director of his local church for a number of years and has also been the associational director in his association. His friends have elected him several times to the office of District Training Union president, and his interest in the work has been an inspiration through the years.

### Natchez Enlargement Campaign a Success

The first week in October was the week for Training Union Enlargement in the First church Natchez. Dr. W. A. Sullivan, pastor, and Ed Fulton, director, had left no stone unturned to make ready for the week's program, and they were well rewarded for their efforts in the growing interest manifested on the part of the church. A program of visitation was kept up throughout the week and everyone felt that it was a successful program. The last night was especially interesting as it was given over to a program in which the 100 men and one young lady who are in the armed services from this good church were honored. Thirty-nine of these had been members of the Training Union and thirty-nine chairs, decorated in the colors of our country were on the platform. The challenge went out for thirty-

nine people, not now in Training Union, to take their place in the Union. Dr. Sullivan was in charge of the program for the evening. Other interesting features of the week—each evening an invited speaker brought an inspirational message. Monday night Dr. James L. Sullivan, pastor Brookhaven, brought the message. Tuesday night Dr. D. Swan Haworth, pastor First Baptist Church Vicksburg, brought the message. Wednesday night Dr. W. E. Green, Enlistment Pastor for Southwest Mississippi, brought the message. Five outside workers taught the classes and helped with the visitation. This group felt that no more loyal cooperation had ever been given them, and no more royal acceptance of their work had been expressed than by the First church Natchez. We shall look forward to reports of continued progress there.

### Jackson First Story Hour Grows

We are happy to report the growing interest in our Story Hour work all over the state. First Jackson has no bad record in this department. Mrs. F. E. Foster, Story Hour director, reports an attendance of 68. That means that 68 parents were released for B. A. U. attendance also. Congratulations, First Jackson.

### Thanks to the Associational Directors

We sent out a call to all associational directors recently for the list of newly elected associational officers, enclosing a card for convenience in answering. We want to thank these directors here and now for responding so readily to the call. We need these names because we are getting ready to send to each officer details of the special state meeting to be held in Jackson Calvary Baptist Church, December 31 for associational officers. This meeting will follow the State Training Union Convention which will be on December 30th, same place.

### Mission Study Books For New Year

Effective now to September 1, 1944 the following Mission books are current. Why not plan a Mission Study course for your union now. It can be made the largest, and most effective of the year. All church members can be enlisted for such a course.

**For Juniors**—Friends Down Under; Tia Tells the Story; Whirligigs in China; The Topsy Turvy Twins; The Traveling Story Hour; By Clipper Plane and Stratoliner.

**For Intermediates**—Wings Against the Blue; Dear Margaret; Believers and Builders in Europe; Daring in the Dawn; So This is Africa.

**For Young People**—Baptists Building in Brazil; Meet the Youth of Cuba; Basil Lee Lockett; Home Missions in the New World; Frontiers for Christian Youth; Modern Macedonia; His Golden Cycle; Believers and Builders in Europe; Follow Me.

**For Adults**—Pioneering With Christ in Chile; A Baptist Generation in Cuba; His Golden Cycle; Day Dawn in Yoruba Land; Home Missions in the New World; The Word Overcom-

### CHANGES AMONG THE CHURCHES

By Dr. Chester M. Savage

#### Called and Accepted

Howard Moore, Davenport, Okla.  
R. B. Peace, Mansville, Okla.  
Pete Jones, Emmanuel, Ardmore, Okla.  
Cecil Stubble, Bonar, Okla.  
T. B. Sattewhite, Lamount, Okla.  
Floyd Lefevers, Trinity, Ft. Worth, Texas.  
John L. Isaacs, Sanger, Calif.  
L. Q. Porch, Gordo, Ala.  
C. E. Baucom, Wilson, N. C.  
Dan Sterling, Franklin, La.  
M. B. Dunham, Grace, Baton Rouge, La.

D. L. Mercer, Peniel, West Monroe, La.

R. J. Tyler, Alexandria, Va.  
C. A. Brubacker, Pimlico, Baltimore, Md.

J. M. Spikes, Isola, Miss.  
Riley Munday, Linwood, Neshoba county, Miss.

L. E. Smith, Crosby, Miss.  
B. L. Mohon, Central, Florence, Ala.  
H. W. Hitt, Ropesville, Texas.  
R. L. Jenkins, Friona, Texas.  
W. A. Boston, Seminole, Okla.  
J. D. Farrell, Eastern Ave., Oklahoma City, Okla.

O. L. Black, Eufaula, Okla.  
J. C. Hendricks, Stillwell, Okla.  
C. O. Bigbie, Tipton, Okla.  
C. E. Hendricks, Dewey, Okla.  
Fred J. Cox, Apache, Okla.  
J. E. Albritton, Franklinton, La.  
E. Pitt Woodruff, 7th St., Memphis, Tenn.

P. L. Utley, Ashland City, Tenn.  
J. Y. Frady, 2nd, Anderson, S. C.  
J. B. Neil, Landrum, S. C.  
John L. Waldrup, West End, Atlanta, Ga.

D. T. Cox, Homerville, Ga.  
J. C. Embry, Jr., Northside, Manchester, Ga.

J. H. Houston, Rock Port, Mo.  
J. V. Carlisle, Rolla, Mo.  
B. S. Franklin, Hazen, Ark.  
Earl Humble, Ashdown, Ark.  
G. F. Benter, Eagle Pass, Texas.  
Ira Pattashall, Immanuel, El Paso, Texas.

J. C. Talbert, Calvary, San Antonio, Texas.

J. W. Jones, Woodstock Park, Jacksonville, Fla.

M. D. Jackson, Miller Memorial, Orlando, Fla.

Harrison Crews, West Side, Lake Wales, Fla.

D. A. Simmons, 2nd, Monticello, Fla.  
Warren Walker, Faith Temple, Jacksonville, Fla.

#### Resigned

H. Clyde Harless, Gordo, Ala.  
W. A. Hartley, Blue Springs, Ala.  
C. E. Baucom, McGill St., Concord, N. C.

D. W. Littleton, Riverside, Baltimore, Md.

V. B. Richardson, West Hampton, Va.

R. J. Tyler, Boissevain, Va.  
M. B. Dunham, Elaine, Ark.  
Dr. John W. Inzer, First, Asheville, N. C.

R. E. Merrill, Sipsey, Ala.  
Paul Morgan, Martin, La.  
M. O. Owens, Ridgeland, S. C.

J. B. Nell, Fairfax, S. C.  
C. C. Davidson, Benning Park, Columbus, Ga.

ing the World; Follow Me.

Order from the Baptist Book Store, Jackson, Miss. Prices range from 25c to 50c.



LAWSON H. COOKE

### LAWSON H. COOKE WILL SPEAK AT FLORENCE

Lawson H. Cooke, Brotherhood secretary, is to speak at a men's rally at Florence on Tuesday evening, October 26, at 8 o'clock.

Secretary Cooke is an attractive speaker and anyone hearing him will be blessed thereby.

Pastor Wilson A. Hogan is urging every man possible to attend this meeting.

—BR—

### TEN GOOD BOOKS

1. New Testament in Greek.
2. The Ideal of Jesus—W. N. Clark.
3. Theory of Preaching—Austin Phelps.
4. On Being a Real Person—Harry Emerson Fosdick.
5. Representative Men of the Bible—George Mathison.
6. Imago Christi—James Stalker.
7. First Century Message—G. Campbell Morgan.
8. Parables of Our Lord—Marcus Dods.
9. Why Christianity True—E. Y. Mullins.
10. Things Fundamental—Charles E. Jefferson.

E. T. MOBBERLY.

—BR—

Lowrey Memorial church, Tippah county, has joined the churches obtaining \$1,000 in a church offering this year.

D. T. Cox, 2nd, Griffin, Ga.  
Dr. Sam P. Martin, Murray, Ky.  
H. E. Williams, Pocahontas, Ark.  
J. H. Houston, Pine St., Nevada, Mo.  
C. E. Griswold, Palmyra, Mo.  
J. V. Carlisle, Calvary, Hannibal, Mo.

T. D. Thatch, Cedarville, Ark.  
J. C. Tolbert, Cotulla, Texas.  
Ira Pattashall, Nashville, Ark.  
J. W. Jones, West End, Rock Hill, S. C.

Harrison Crews, Auburndale, Fla.  
J. M. Dickson, Phoenix, Jacksonville, Fla.

J. M. Spikes, Slate Springs, Miss.  
B. L. Mohon, Oak Grove, Meridian, Miss.

H. W. Hitt, Lelia Lake, Texas.  
H. C. Funderburk, North Jackson, Palestine, Texas.

R. L. Jenkins, Hedley, Texas.  
W. A. Boston, University, Shawnee, Okla.

J. D. Farrell, Lone Wolf, Okla.  
O. L. Black, Eastern Ave., Oklahoma City, Okla.

J. C. Hendricks, Tahlequah, Okla.  
C. O. Bigbie, Ringling, Okla.  
H. B. Long, Lindsay, Okla.

C. E. Hendricks, Eldon, Mo.  
Pete Jones, Rosedale, Okla.



## Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

### New Albany

The Sunday school of the New Albany Baptist Church, Rev. A. B. Pierce, pastor, W. D. Winders, superintendent, has the distinction of giving Mississippi its 48th standard Sunday school for this year, which is exactly the same number we had for all of 1942. How grateful we are for this additional standard school to our rapidly growing list. Since last year's record was a new one for the state, one more standard school will give us another all-time record in standard schools. This is the first time since 1928 that the New Albany school has been standard.

This fine church recently completed a great week of training with four classes and some 55 awards. Their Intermediate department is one of the five standard departments in the state this year, with nine standard Intermediate classes. Mrs. Varda Smith is the Intermediate superintendent. They have three other departments that are now close to the standard, and the officers and teachers are already talking of reaching the Advanced Standard for their school in 1944.

It pays to work toward definite objectives as outlined by these great class, department and school standards.

### Pachuta

The Sunday school of the Pachuta Baptist Church, Clarke Association, has just reached the standard for this year, having also been standard for 1942. The pastor is Rev. R. L. West and the superintendent is E. G. Palmer.

This gives us 49 standard schools this year, and a new record for the state since the 48 of 1942 was also a new record. We are grateful to all these fine workers in these many schools who have helped us promote this great program of work. One very encouraging thing about it this year is that we have a rather large number of schools that have become standard for the first time in their history. Also, we have several of the largest schools in the state on our standard list, as well as some of the small ones, showing that it is good for any school.

### A Diploma Holder

Since we are just beginning a new Sunday school year, it would be a most fitting thing for hundreds of our Sunday school workers over the state to set as their objective for training this year that of getting their Sunday school diploma.

The new course of study began October 1, 1934—nine years ago. Yet, in all these nine years, there are literally hundreds of our workers that have never yet finished books to give them the diploma. How about starting a movement this year with the theme being A DIPLOMA HOLDER? We have received a message from Mrs. W. S. Freeman, Lucedale, Miss., to that effect already. How about writing us a card that you will do the same? If you want to know what credits you have already toward the diploma, write us and we shall gladly tell you.

Yes, let's make it A DIPLOMA HOLDER for hundreds of officers and teachers during this Sunday school

year. Only four books are required.

### Visiting Pays

Recently we were talking with Mr. Earl Clark, superintendent of the Parkway Sunday school, Jackson, and from him we learned that their average Sunday school attendance in June was 322; July, 339; August, 374; September, 426; and for the last Sunday in September and the first two of October the attendance was over 500.

The steady and large increase was very interesting to us. Therefore, we asked him the reason for it. He answered our question in one word, namely, VISITATION. Yes, visitation pays in any school at any time. It is the best means possible for increasing our attendance. If we are unwilling to do that, we are unwilling to do the most effective thing for reaching the people. Try it in your school during these fall weeks at the very beginning of the new year.

Yes, VISITATION pays!

### Chalybeate

The Chalybeate Sunday school, Tip-pah Association, has a most excellent record in 100% pupils. On a recent Sunday they had 52 present and 42 were 100%. Their percentage in this respect is always high. This is mighty good evidence of fine teaching and training on the part of the officers and teachers. The pastor is Rev. Roy M. Lewis and the superintendent, D. T. Hollis.

### A New Book

We have just had a message from the Sunday School Board that the book ALCOHOL, THE DESTROYER, by C. Aubrey Hearn, is now being offered as a study course book in both the Sunday school and Training Union departments, for the following reasons:

1. This is the most important issue before the people today.
2. There is an urgent need for definite teaching in this field now.
3. It is a good book on this subject, well-written, and we can commend it.
4. It is in harmony with the plan of our Board in its campaign against the use of alcohol as a beverage.

This book comes in Group V—General Studies—in the Sunday school course, and when used in the Training Union course, it comes in Group 6 in the Adults; Group 2 for Young People, and Group 3 for Intermediates.

The Sunday School Board is also getting out a series of 12 posters in the campaign against alcohol as a beverage. Three of these are now ready and may be secured for 10c each or three for 25c at the Baptist Book Store, Jackson.

### Hold That Clinic!

Be sure and hold your officers and teachers clinic at the beginning of this Sunday school year. Free tracts on their duties will be gladly sent on request.

The following association will meet next week:  
Greene—Johnston Creek Baptist Church, October 28.

## CHINA AND HER PEOPLE

### CHINESE FEASTS

By T. W. Ayers

Retired Missionary

(The following is from the pen of Mrs. C. W. Pruitt.—T. W. A.)

The Chinese calendar, with no Saturdays and Sundays, has many welcome holidays. Their New Year means a welcome to spring. To celebrate a New Year in midwinter, and with no references to the Moon, the mother of months, is contrary to nature.



DR. T. W. AYERS banished. Death must not be mentioned.

Swings are put up in court yards and there grandmothers as well as children swing. The children put on bright new garments. Early on the New Year's morning the men begin making calls, the earlier the greater honor.

The dead ancestors are not forgotten. On the last night of the old year the men of the family with lighted lanterns go to the family cemetery and invite the shades of their forbears to come home for three days of festivity. They think of the shades as following them home. The tablets bearing their names are taken down from the shelf, dusted and set upon a table where they are worshiped with prostrations, burning incense and candles, and plates of fruit and cakes. These ancestral shades are thought of as lurking in shadowy corners away from light. No sweeping must be done lest their eyes be offended with the dust, and no water must be spilled lest it spatter them. It must be a relief to the family when they are escorted back to their tombs.

The poor children in many places of business have only these first three days of vacation in the whole year. The wealthy take a full month for play. Ordinarily citizens like to stretch the holiday to embrace the fifteenth of the month, which is the Lantern Festival, the most fantastic and spectacular of all the celebrations. It resembles Mardi Gras. Stilt-walkers parade the streets, in all manner of festive costumes. Lanterns of many shapes and sizes are carried, flowers, fishes, birds, and hobgoblins delight the eye.

The king of all the lanterns is the gigantic paper dragon, illumined in all its many joints, borne through the streets, writhing and twisting like life. The horrific head with eyes like balls of fire is the delight of all beholders.

Can anyone tell the origin of Ground Hog Day? It must have had an ancient beginning in which China shared. On the Second Day of the Second Moon the worshipful Dragon lifts its head, and all hibernating animals awake from winter sleep.

The Chinese Easter is Ching Ming, the feast of Clear Brightness. Near the time when Christian people meet

to rejoice in a risen Saviour who has been victorious over death, the Chinese go to their burial plots, carrying food, drink, and money with which to worship the dead.

That day is also one of especial blessing to the domestic animals that are fed without stint. There is a little verse for the occasion. Translated it reads thus:

A thousand times I beat you,  
A myriad times revile,  
But when the feast of Ching Ming comes

I feed you in good style.

The Seventh Day of the Seventh Moon is a festival dedicated to unmarried girls. For on that day the daughter of the Heavenly Mandarin who was taken captive by a humble cowherd must leave her glorious home above and return to her earthly duties. She weeps copiously for it is in the middle of the rainy season.

On the Fifth Day of the Fifth Moon all apprentices and servants expect a day of recreation and feasting with an egg for breakfast. The peculiar food for that day is dumplings of glutinous rice cooked with plenty of dates inside. These are in honor of an ancient heroic statesman who drowned himself to prevent being made king by his over-worshipful subjects. The connection between sticky rice and self-denying patriotism is not clear. There is, however, tradition that rice grew on the banks of the river that was honored by this sacrifice. Other customs of the day must have a different origin. I call it the Prophylactic Feast. All the girls adorn themselves with perfume bags to ward off pestilence. Bunches of fragrant herbs are hung over doorways to prevent disease. The girls, too, wear tiny brooms, emblematic, perhaps, of a spring housecleaning. Sometimes their coats are ornamented with applied lizards, for the lizard instead of being a loathsome reptile is a household friend, ridding the home of scorpions and other venomous beasts.

The most picturesque of all festivals is the Moon Feast, in the Eighth Moon. Under the fellow light of the full harvest moon the Chinese eat their evening meal in the courtyard, and there pour out libations to the moon, and knock their heads on the ground in her honor.

The characteristic confection for the Moon Festival is the Moon Cake, a thick, rich, flaky pastry filled with a delicious compound of sugar, chopped walnuts, dried fruits, rose leaves and sesame seeds. The outside is stamped with what looks like a rabbit, standing up churning, with the dasher in his paw. Where we so plainly see the face of the Man in the Moon, the Chinese see a rabbit pulverizing the herb of immortality that was carried from earth to the moon.

Winter begins with Solstice, which in the Orient comes on our December 22, which may be somewhere in the eleventh or twelfth moon. On that day it is the custom for the coffin makers and the fur merchants to observe the weather. A mild south wind fills the heart of the fur merchant with apprehension for it presages a winter of sickness and death, consequent upon an open winter. The coffin maker is similarly downcast when he feels a stiff north wind. That means poor business for him. This is the Chinese version of "A green Christmas makes a fat churchyard."



### THE PASTOR CAN HELP

(Continued From Page One)

the church does not therefore withdraw from that hard field. On the contrary, that is the best reason to continue.

Let Protestant Press Month re-establish us in the thought that the pastor can greatly help, if he will, in leading his people to good reading, such as the church press provides. If he believes in his church paper, he can and again, in his bulletin or from the pulpit call attention to significant articles in the church paper. His willingness to do this will arouse interest in many who have been indifferent. The result will be a better informed and a more active church member in his congregation. The old law is still true that only those who are well informed serve effectively and give liberally.

The pastor can also help by speaking of the paper when he visits in the homes of his people. He has every right to inquire whether or not the family participates in this department of the church life. The question raises questions and that gives information. Yes, the pastor can help, if he will.

BERNARD J. MULDER,  
President, Associated Church Press.

—BR—

### METHODS A CHURCH SHOULD USE IN CALLING A PASTOR

(Continued From Page One)

accepted, probably at the same service. It may be either elected or appointed. It should be made up of members who are capable and deeply spiritual, and should be thoroughly representative.

2. If possible a permanent supply should be secured to fill the pulpit regularly (except on occasion when a prospective minister is to be before the church) until the new pastor comes on the field. This will prevent the tendency to hurry the matter of finding the right man, and will keep the regular church program going without disruption.

3. Let the whole church be impressed with the need for much prayer. Perhaps there is never a time in the life of a church when the leadership of the Holy Spirit is more needed, and that leadership will come as the church and the committee go to the Lord in prayer. Let the committee spend much time in prayer, and also the whole church. God has the right man for the place if they will simply let Him lead.

4. The committee should carefully and prayerfully consider the needs and possibilities of the church and the type of man needed for the work. They should seek to carry out the will of the church.

5. It is well to seek the advice of pastors or denominational leaders who know the church well and know preachers. Often they can suggest men who would fit the needs of the church. The pastor who has just resigned may be able to be of great help in making suggestion. He will certainly have no desire to name his successor, but will gladly advise with the committee and may know just the man the church will want.

6. When a man is being considered it will be well to get all the information possible concerning him. If a man is worthy of consideration his past record will bear investigation. This can usually be easily procured

from fellow pastors and from denominational leaders. All such information should be treated with utmost confidence.

7. Consider each man on his own merits and not in comparison with someone else. It is doubtful if churches should consider men by the practice of candidating, that is, having several men preach trial sermons and then vote on all at one time. This practice has sometimes caused church splits, and may make it difficult for any man who may be called. It seems that it is better to consider one man at a time on his own merits and either call him or reject him.

8. Do not set up unscriptural standards of measurement of men. The fact that a man is over fifty (or forty) years of age does not mean that he has passed the age when he can be a good pastor. Most men do their best work at about that age. Neither does the fact that he has made an apparent failure on one field mean that he will fail in all situations. Perhaps the church considering him is the type of church in which he can really do a great work. Also the fact that he is temporarily out of work should not debar him from consideration, for that does not mean that he is not a good minister. Many things must be understood and considered before judging a man's present position. I have heard of churches which set standards as to the preacher's height, facial appearance, age, etc., but I am convinced that God has not set such standards. On such standards Paul would probably have been passed by.

9. A man should not be judged by the large number of recommendations that he can present. Recommendations are not difficult to procure. One recommendation from a man who is known to the church is worth more than many from others. I personally do not believe that a preacher should apply for a church, so would not encourage a committee to consider such.

10. A minister should not be judged by one sermon, or by a trial sermon. Nearly all men make a failure in a sermon sometimes and few men are at their best, or even up to average, in a trial sermon.

11. If possible it will be well for the committee (or at least one member of the committee) to hear the man under consideration in his own pulpit and see the type of work that he is doing there. Do not let the sermon be the only consideration. Check up on his work. Talk to his members. Talk to other people in the community. If a man stands well in his community and is doing good work there, you need not hesitate to consider him.

12. The church should never hold out false hopes to men they are considering.

13. The church should not in any way deceive the man being considered by misrepresenting the true condition of the church. Present the true situation no matter how bad it is. The minister should know the facts concerning membership and organization, building and equipment, history and prospects, and the financial condition.

14. Let all matters concerning the call be thoroughly understood by both the prospective pastor and the church before the call is extended and accepted. This will prevent difficulties and problems later.

15. When a committee feels that it has found God's man for the place, let it bring its report to the church at

a time when a large representative part of the membership can be present. The best time is probably a Sunday morning service. Let the committee's report be made in frankness so that all matters can be understood.

16. The call should not be extended unless it can be made practically unanimous.

17. The call should be indefinite as to length of time. This will be better both for the pastor and the church.

18. When a man has been called and has accepted let the committee seek to handle the matter so that the whole church will be looking forward with anticipation and enthusiasm to his coming.

19. The church should arrange to take care of such matters as moving costs, and other expenses incidental to the coming of the new pastor.

20. Let all actions be under the direction of the Holy Spirit. This is possible only if there is much prayer. Pray, pray, pray!

—BR—

### COMMITTEE RECOMMENDS ATLANTA AS 1944 MEETING PLACE OF S. B. C.

(Continued From Page One)

mitted to the committee on October 5. The invitation of Atlanta, Ga., offered the largest number of rooms for the entertainment of the Convention of that city.

2. That owing to the impossibility under the present emergency of providing adequate accommodations at the same time for both the Convention and the W. M. U. annual meeting, we regretfully suggest that the W. M. U. select another time for its meeting in 1944.

3. That in view of the limited accommodations, the hotel space available be allotted to the several states of the Southern Baptist Convention on a percentage basis in proportion to their representation as provided by the Constitution of the Convention. Further, that each state be advised that the number of allocations made for such state will be held open only until April 1. After April 1 reservations not claimed by Baptists from a given state will be released to others.

4. That the Executive Committee request that all banquets, lunches, and special breakfasts be discontinued at this Convention on account of the food situation.

5. That no requests for complimen-



1. If you were asked to explain the word "apostle," how would you reply?

2. Martyrs are referred to several times in the New Testament. Can you name the first one?

3. Name three well known cities in Asia Minor referred to by Paul in his letter to the Colossians.

4. Describe the "Treacle Bible," when it was published, and why it was called by the above name (treacle).

(Correct answers on Page Fifteen.)

tary hotel entertainment be made of the host city for the meeting in 1944.

JOHN H. BUCHANAN,  
Chairman,

LOUIE D. NEWTON,  
GEORGE RAGLAND,

Special Committee on Time and Place of 1944 Convention.

—BR—

### SOUTHERN BAPTIST MISSIONARIES IN OCCUPIED CHINA TO BE REPATRIATED

(Continued From Page One)

Fair, Dallas, Tex.; Saunders, Miss Mary Lucile, Louisville, Ky.; Snuggs, H. H., Greenville, S. C.; Tipton, W. H., Marion, N. C.; Ware, J. H., Tupelo, Miss.; Westbrook, C. H., Griffin, Ga.; Williams, J. T., Chilton county, Ala.; Yocum, A. W., Shenandoah, Va.; James, Miss Sallie, Richmond, Va., and Parker, Earl, Falmouth, Ky.

We are disappointed that certain names are not on the list. There is the possibility that additional names will be received, but we do not want to build up your hopes. Please be assured of our prayers for the relatives in this country who do not find their loved ones' names on the list, for the ones who are left behind and for those who make the journey. We rejoice with those who will soon be reunited.

(Editor's note: From late press dispatches we learn that the exchange has been made and our nationals are safely aboard the Gripsholm.)

—BR—

Lowrey Memorial church, Tippah country, has joined the churches obtaining \$1,000 in a church offering this year.

## MISSISSIPPI COLLEGE

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Fortunate Location.

Glorious Heritage of 117 Years.

Catalogue on Request.

DR. D. M. NELSON, President  
Clinton, Mississippi.



## Sunday School Lesson

Prepared by Bracey Campbell

Lesson for October 24  
HONORING OUR PARENTS  
Bible Texts: Exodus 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27  
THE FIFTH COMMANDMENT.

"Honor thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee."

### I. Divisions.

The division of the Ten Commandments into two divisions or tables—a table of duties to God and a table of duties to man—has existed from a time whereof the memory of man runneth not to the contrary. This fifth commandment properly belongs to both divisions and connects them. It looks Godward to the Heavenly Father and manward to the domestic relation of parent and child. "In a sense, the parent is in the place of God to the child, and God's fatherhood is the archetype of all families, as you find it expressed in Ephesians."—B. H. Carroll. "For (this) cause I bow my knees unto the Father—from whom every fatherhood in (the) heavens and upon the earth is named" (The Emphasized Bible by Rotherham, Ephesians 3:14, 15). Let us look at the fifth commandment in the two parts into which it falls.

1. The divine mandate. "Honor thy father and thy mother." Upon what basis is this commandment grounded? I believe it rests upon the basis of man's relationship to God, as Father of every spiritual intelligence in all the universe. "I believe that when a son is disobedient to his parents, he is guilty of something more than un-dutifulness; and that when he insults them, he is guilty of something more than insolence; and that when he is unkind to them, he is guilty of something more than cruelty; and that when he wrongs them, he is guilty of something more than injustice. There is in each of these acts a peculiar element of wickedness perfectly distinguishable from that which gives to each separate act its specific title. I think that every right-minded person intuitively discriminates between the wronging our neighbors and the wronging our parents, so that, while he describes the first wrong as wicked, he instinctively describes the second wrong as impious" (George Dana Boardman in "University Lectures on the Ten Commandments").

Dr. B. H. Carroll sums up the duties of children to parents under three heads: (1) Honor, (2) Obedience, (3) Support of them in their decrepitude.

Of course the command to honor the parents presupposes a measure of moral worth upon the part of parents. When Paul exhorts, "Children, obey your parents in the Lord," by the phrase, "in the Lord," he links filial reverence and parental worth. Binding upon parents then is the obligation to make themselves worthy of the honor their children are commanded to accord them. It may occur to you that there are people in

this world who are not worthy to enter the lofty relationship of parent to child, not fit to have children. Is not Lee of Memphis right when he describes such children as being "More damned into the world than born into it?"

In Colossians Paul says, "Children, obey your parents in all things," and you are asking, "Should a child obey his father or mother in case he is commanded to do wrong?" Ought the boy whose father, being wounded in a gun fight and handing the boy the gun, bade him, "Kill every one of them," to have obeyed his father? If he should have done so, there was a case where it was right to murder, and I do not believe it is. If the boy should not have done as his father commanded him, there are cases where it is wrong to obey the parent. What are the cases? When the command involves a moral issue, father and son, mother and daughter, stand on an equal footing before God, and it is right for the child to obey only in matters where the command is "in the Lord," and the thing to be done in obeying the command is in accord with the will of God.

### 2. A Promise from the Lord.

"That thy days may be long upon the land which Jehovah thy God giveth thee." In its primary intent the table of the ten words was given to the Hebrew nation, and was meant for them. The first commandment emphasizes this thought, "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage: thou shalt have none other gods besides me." He was a national God, a peculiar possession of the Hebrew people, but the God to become through the missionary work of the Hebrew nation the acknowledged God of the whole earth. Of course He has always been the one God of the whole world, but the world knew Him not, neither yet does it know Him.

Now look at Paul. "Honor thy father and mother which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth," and it is "on the earth," not merely in the land of Canaan. So the promise passes out of a simply national sphere of meaning into one as broad as the Christian commission. The command to the Christian child is no less than to the Hebrew child of the long ago. "Honor thy father and mother," and the promise to the Christian child is just as bright and steadfast, "Thou mayest live long upon the earth," and that means, "And thou shalt live long upon the earth."

Here is the pertinent truth, get it and hold it: "Respect for parental authority, honor rendered unto father and mother, a reverent regard for parental discipline, tends to longevity. The obedient child, the child that has submitted to parental discipline, that has observed the filial law of a Christian home, that has held father and mother in honor will, other things being equal, live longer, have more of soul wealth, be happier, die better in the end than the child who has neglected the observance of the attitude which this command enjoins."

### 3. The wider application.

This application is to all those who, by years of experience and the dent of living in the land, have acquired a knowledge which the younger do not and can not have. This is a respect

due to gray hairs, to the wrinkled face, to the words of the voice which speaks out of years of living.

Above this, perhaps, is the respect due those who may be regarded as the civic parents. There is a reverence due the President of the country because of his position. All through the centuries during which our English ancestors were battling their kings for freedom the reverence of the people for the office of sovereign continued and does continue to be a thing most beautiful not only, but most salutary as well. They cut the head off one of their kings, that's true, but that execution was performed in its conception and execution by a minority of the people and struck a great horror to the hearts of a vast majority. The man Charles Stuart may have received the just reward of his deeds, but the sovereign of the nation was an office of the very greatest honor. And we have heard Winston Churchill say in these latter days that the monarchy was England's stay in every time of storm and stress and danger. And that is the reason lying back of the unwillingness of the people of that kingdom to retain as king a man who insisted upon marrying a woman whose good name had been called into question.

The office of mayor of our city, of governor of our state, of senator of the United States, of the President, and all who occupy high station by the suffrage of the people, stand in positions which challenge the respect of our people. Criticize them? Of course. But Brother, your wife criticizes you, maybe only to your face, maybe not only to your face, but that action upon her part does not necessarily mean that she does not love you, though heaven only knows why she should.

Hats off! The flag is passing by! Let no one dishonor it! Let no one dip it in the dust! It stands for the best in our life, nationally and individually! Honor it, because it is the symbol of your Mother Country, and only as you honor it, reverence it, protect it, have you any assurance that

your country will live, and only as your country lives shall you live in any sense that is fine. "Honor thy father and mother: that thy days may be long in this goodly land."

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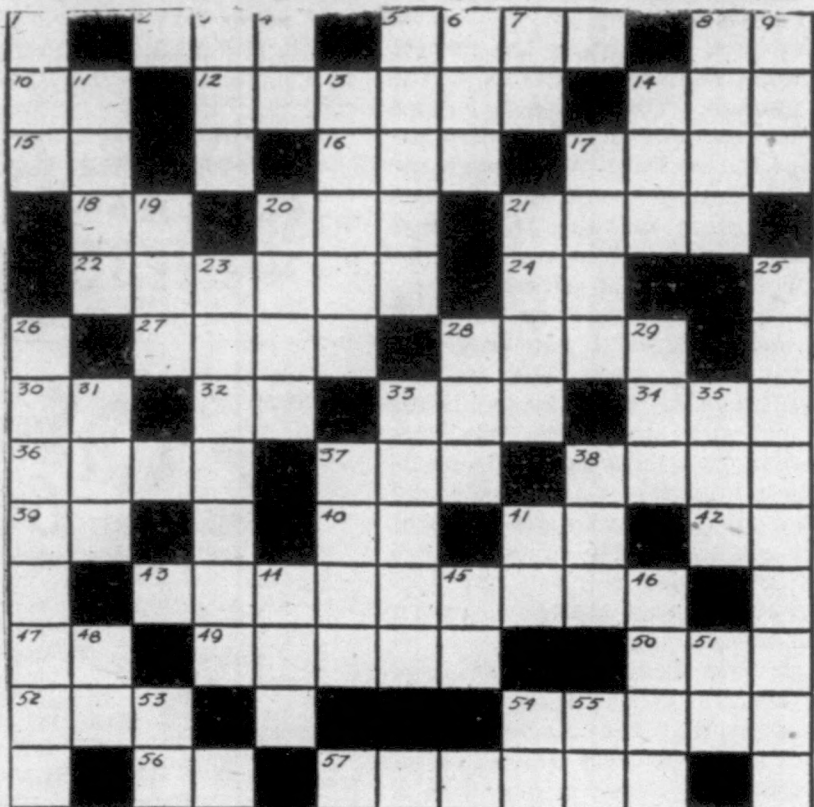
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## OUR CROSSWORD PUZZLE



Happy is the man that findeth wisdom, and the man that getteth understanding."—Prov. 3:13.

## ACROSS

- 2 "but with . . . lowly is wisdom" Prov. 11:2.  
 5 "of knowledge and of the . . . of the Lord," Isa. 11:2.  
 8 "and . . . in the way of understanding," Prov. 9:6.  
 10 month in the Hebrew calendar.  
 12 "apply our . . . unto wisdom," Ps. 90:12.  
 14 King of Hamath in the days of David, II Sam. 8:9.  
 15 "be . . . not unwise, but understanding," Eph. 5:17.  
 16 "as the waters cover the . . ." Isa. 11:9.  
 17 "and . . . understanding thy kinswoman," Prov. 7:4.  
 18 "wisdom is justified . . . her children," Matt. 11:19.  
 20 "Wisdom strengtheneth . . . wise," Eccl. 7:19.  
 21 "the . . . giveth wisdom," Prov. 2:6.  
 22 "price of wisdom is above . . ." Job 28:18.  
 24 I am (cont.).  
 27 Women devoted to a religious life in a convent.  
 28 "promises, having seen them . . . off," Heb. 11:13.  
 30 "believeth . . . me should not abide in darkness," John 12:46.  
 32 "he that winneth souls . . . wise," Prov. 11:30.  
 33 "wisdom is . . . principal thing," Prov. 4:7.  
 34 "mine . . . also shall strengthen him," Ps. 89:21.  
 36 Mountains in Europe.  
 37 Son of Benjamin, Gen. 46:21.  
 38 "and what wisdom is in . . ." Jer. 8:9.  
 39 Western continent.  
 40 Third note in scale.  
 41 "but . . . speak the wisdom of God," I Cor. 2:7.  
 42 Word before verse 129 of the 119th Psalm.  
 43 "The fear of the Lord is the . . . of knowledge," Prov. 1:7.  
 47 "She crieth . . . the gates," Prov. 8:3.

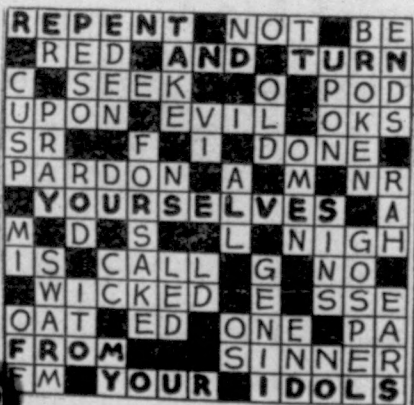
## WISDOM

- 49 Hinder.  
 50 "upon the wine when it is . . ." Prov. 23:31.  
 52 Anion.  
 54 "man of understanding holdeth his . . ." Prov. 11:12.  
 56 "O the depth . . . the riches both of the wisdom," Rom. 11:33.  
 57 "He that getteth . . . loveth his own soul," Prov. 19:8.  
 Our text is 2, 5, 18, 20, 21, 32, 33, 43, 56 and 57 combined.

## DOWN

- 1 "Wise men . . . up knowledge," Prov. 10:14.  
 3 Hoghead.  
 4 Eye (Scot.).  
 5 "there is neither bond nor . . ." Gal. 3:28 (pl.).  
 6 Greek letter.  
 7 "not . . . fools, but . . . wise," Eph. 5:15.  
 8 "better is it to get wisdom than . . ." Prov. 16:16.  
 9 "the wise took . . . in their vessels," Matt. 25:4.  
 11 Father of Balaam the prophet, Num. 22:5.  
 13 "with fasting, and sackcloth, and . . ." Dan. 9:3.  
 14 Thick black liquid.  
 17 State of insensibility.  
 19 Merriment.  
 20 "brass, and . . . and iron," Ezek. 22:18 (pl.).  
 21 "wisdom giveth . . ." Eccl. 7:12.  
 23 "Wisdom hath . . . her house," Prov. 9:1.  
 25 "shall be . . . according to his wisdom," Prov. 12:8.  
 26 "The law of the wise is a . . . of life," Prov. 13:14.  
 28 Head of a family of Gad, I Chron. 5:15.  
 29 Hurrah.  
 31 National Recovery Administration.  
 33 "incline . . . ear unto wisdom," Prov. 2:2.  
 35 Kind of cloth.  
 38 "Were not there . . . cleansed," Luke 17:17.  
 41 West Indies.  
 44 " . . . wisdom, . . . understanding," Prov. 4:5.  
 45 North river.  
 46 A small weight.  
 48 "thou shalt make me . . . know wisdom," Ps. 51:6.  
 51 Established church.  
 53 " . . . wisdom nor understanding nor council against the Lord," Prov. 21:30.  
 54 Paid.  
 55 Combining form indication relation to an early period of time.

## Answer to Last Week's Puzzle



## GET UP ON HIGH GROUND

I have noticed that birds like to perch upon the very top-most top of tall trees. I wonder why? Is it that they may view this wonderful earth, and drink in its beauties, as we humans do? Or is it to get the last blessed ray of sunshine, that they may be bodily strengthened by the life-giving elements in every ray of the sun?

What is it that fascinates mountain climbers, and inspires them to even risk their lives that they may climb the highest peak? Perhaps it is something in the soul of us that says: "Get up on high ground!"

It is cleanest and healthiest on high ground. It is inspiring to be up high and view the wonders of nature and man. New perspectives are born. New values are created. One's littleness becomes apparent. I shall never forget my first plane ride over the city of Miami and the formation of the country about which I had so many times traveled. And then as we met the ocean, and the land finally disappeared, the boats below looked insignificant indeed, though many were big passenger vessels. The big waves looked like tiny ruffles. The clouds cast a network of shadows over the sea that was indescribably beautiful.

When at home I work in a high office. I look down upon a cathedral that inspires me. I see miles of traffic, moving, moving, ever moving. Streams of human beings. Great buildings—one housing a city in itself.

On high ground you see, however, things of which you have little dreamed. You get revised opinions and ideas. You lose much of your conceit and boastfulness. You become more human and understanding. You become less liable to find fault and to criticize your neighbor.

And what is true in the physical world in which we live is also true of the spiritual world. A high plane of thinking is essential to a spiritual outlook.

We must become selfless and God-minded. The love of things disappears on the high ground where the spirit soars for nourishment. Whole-being is universal there.

Without a spiritual outlook, and without its sincere conception in the heart, it is little wonder that so many grope in the dark, guideless, full of fear, and without refuge. It is the one essential, without which life would be simply one long struggle defeated at last in the maze of materialism.

No one can buy this ground for you. no one can loan it to you. You must earn your way to it by decision and by will to attain it. Once gained, however, innumerable problems are solved, and your own happiness as an asset, never to be lost, but to be given away lavishly.

Make it a rule of your life to get on high ground, and the many problems that temporarily vex and annoy will seem to have flown of their own accord!—George Matthew Adams in Jackson Daily News.

Climb, Climb with Blue Mountain,  
 Where cooling breezes blow.  
 Climb, climb with Blue Mountain,  
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 And our thoughts on high.  
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Second, the Orphanage has no debt.

Third, Mississippi College has no debt.

Fourth, the Hospital pays its way.

Fifth, Blue Mountain College owes less than others owe her.

Sixth, Woman's College will be out of debt in 1944.

Seventh, Clarke College is out of debt.

### II

First, the Foreign Mission Board got out of debt.

Second, the Home Mission Board paid its indebtedness.

Third, the Southern Baptist Hospital came from under debt.

Fourth, Baptist Bible Institute paid all indebtedness.

Fifth, Southwestern Seminary refunded its indebtedness.

### III

#### WHAT REMAINS

Mississippi: The Education Commission has bonds out in the amount of \$156,500. Other agencies owe some accounts.

Southern Baptist Convention: The Southern Seminary will be out of debt within a month. The S. B. C. Education Commission will follow within another month.

WE STILL HAVE A LARGE TASK BEFORE US! VICTORY IS AHEAD!

### IV

It seems to us that the sight of victory in debt paying would stimulate giving instead of slowing it. We had a nice gain in all three columns in September. The first thirteen days of the month we gained in two columns, but lost a few hundred in the Now Club columns. That makes us doubt whether we should even call \$104,000 of our bonds.

In addition some have told us, "I will not need to pay more through the Now Club now that we are out of debt."

We have never even suggested that we were "out of debt." Is \$156,500 any small amount, and that with us

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### FALSE TEETH

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After hours of anxiety, a headache is the last straw. But it quickly yields to Capudine, which also soothes nerves upset by the pain. Capudine is liquid. No waiting for it to dissolve before or after taking. So it's really quick. Use only as directed. 10c, 30c, 60c.

## CAPUDINE

having only paid a month ago a \$25,000 note made in the last call? This note was to care for the money we DIDN'T get!

"He that putteth his hand to the plow and looketh back is not fit for the kingdom of heaven." Luke 9:62. Read Luke 14:25-35.

Here we see what Jesus thinks of folks who have the habit of starting and stopping short! We call them quitters. Mississippi Baptists will not do that!

### V



School Days  
1942-43

Ted Sanderson

Ted Sanderson of Oakdale Baptist Church, Rankin county, saved pennies by dropping three each day in a little bank until he had \$3 for the Now Club. His parents say that he is greatly interested in sending money to missions. He felt like all of us would be able to do more for missions after our denominational debts are paid. Ted will be seven years old October 28 and is in the second grade at school. He is the fine son of Mr. and Mrs. Joe C. Sanderson, great church leaders. Thus, Ted helps us along to victory!

Dr. A. B. Wood, former pastor at Forest and now of Charlotte, North Carolina, writes us a newsy letter, which we appreciate, and sends a check in payment of a year's pledge to the Now Club. This is an example of real loyalty. Still, we press on toward victory.

### BR

Miss Sarah Georgene Williamson, daughter of Mr. and Mrs. Herston Williamson, and a member of Society Hill church, Jeff Davis county, has dedicated her life for definite Christian service.—Mrs. Kirby Tyrow.

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## Touching The Bases

By Fred R. Langley  
Soldiers, Sailors, Defense Projects Service

October 9, 1943

Chaplain Gerritt H. Rientjes  
Clinton Internment Camp  
Clinton, Mississippi

Dear Chaplain Rientjes:

At the request of Mr. Fred R. Langley of the Mississippi Baptist Headquarters, we are sending you 1,000 German New Testaments and 500 Gospels of St. John in German. The War Prisoners' Aid of the Y. M. C. A. has also asked us to send you 60 German Bibles, which we are including in the shipment. These books must be inspected by the postal censorship, so it may take a few weeks before you receive them.

If you need any further supplies in this language or any other, do not hesitate to let us know, and we will try to provide them.

Cordially yours,

ERIC M. NORTH.

OFFICE OF THE POST CHAPLAIN  
Keesler Field, Mississippi

October 8, 1943

Mr. Fred R. Langley  
P. O. Box 530  
Jackson 105, Mississippi

Dear Friend:

It is a joy to my heart to hear from you from time to time and to receive literature from you for the men in service here. Your literature has a message which we all need during these restless times, the message of Jesus Christ.

The men are showing a greater interest in the Lord's work than at any other time in our history, I firmly believe. During these times of discontentment and strife, they realize that they must seek One whose strength is greater than their own—One upon whom they can place their burdens. The attendance in my services has been large throughout the summer regardless of the heat; and now that cooler weather has returned, the attendance is even greater. Many are saved in the services on Sunday and during the week as they come by my office. During the many months I have been a chaplain, there has not been a Sunday without a large number of men accepting Christ as Saviour. The Lord has greatly blessed us in our efforts here, and I give Him all the praise.

I hold two services during the week besides my regular Sunday services. On Tuesday morning, my Andrew Club meets. This is a group of soul-winners who want to go just a little farther with the Lord and do special work in soul-winning. Men who have been in our Andrew Club are now in various fields all over the country, and in foreign lands still working for the Lord.

On Thursday evening I conduct a Bible study and song service which is followed by a fellowship hour. This is an informal service, and the men come to know one another and meet other Christians on the field. During the fellowship hour refreshments are

Guy Little has resigned Pleasant Valley church to accept Goodwater church. Both are Simpson county churches.

## Answers To Know Your Bible

Feature on Page Twelve.

1. (Apostle): Apostle comes from the Greek word, "apostolos," meaning "one sent forth." Accordingly, apostle and disciple are not synonymous, disciple meaning "a learner or follower."

2. (First martyr): Paul refers to Stephen as the martyr, as mentioned in Acts 7:58 where, as a young boy, Paul (then known as Saul) was an actual witness of Stephen's stoning.

3. (Three well known cities): They were known as Hierapolis, Colossae and Laodicea, a group constantly in touch with each other.

4. (Treacle Bible): It appeared in the Coverdale Bible, in 1535, and also in the Bishops' Bible of 1568. The word treacle being used as of the above named dates, in Jeremiah 8:22, as follows: "There is no more treacle in Galaad." In the King James version, the word "balm" is substituted for treacle, and reads: "Is there no balm in Gilead," etc.

served.

God's blessings be upon you and your work for Him. Matthew 6:33.

Yours in service for

God and country,

SOLON L. COLE,

Captain, Chaplain

Post Chaplain.

—BR—

Lowrey Memorial church, Tippah county, has joined the churches obtaining \$1,000 in a church offering this year.

## Quintuplets Use Musterole For Chest Colds!

To Promptly Relieve Coughing and Make Breathing Easier

Whenever the Dionne Quintuplets catch cold—their chests, throats and backs are immediately rubbed with Musterole—a product made especially to promptly relieve coughing, sore throat and tight, aching chest muscles due to colds. Musterole actually helps break up local congestion in the upper bronchial tract, nose and throat.

Musterole gives such wonderful results because it's what so many Doctors and Nurses call a modern counter irritant. Since it's used on the famous "Quints"—you can be sure it's just about the BEST cold-relief you can buy!

IN 3 STRENGTHS: Children's Mild Musterole for children and people with tender skin; Regular for ordinary cases and Extra Strong for stubborn cases.

## GOOD NEWS FOR ASTHMA SUFFERERS

If you suffer from choking, gasping, wheezing, recurring attacks of Bronchial Asthma, here is good news for you. A prescription called Mendaco perfected by a physician in his private practice contains ingredients which start circulating through the blood within a very short time after the first dose, thus reaching the congested Bronchial tubes where it usually quickly helps liquefy, loosen and remove thick strangling mucus (phlegm), thereby promoting freer breathing and more restful sleep. Fortunately Mendaco has now been made available to sufferers from recurring spasms of Bronchial Asthma through all drug stores and has proved so helpful to so many thousands it is offered under a guarantee of money back unless completely satisfactory. You have everything to gain, so get Mendaco from your druggist today for only 60c. The guaranteed trial offer protects you.



# VICE, INCORPORATED

By J. D. Grey

"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."—Prov. 29:2.

"Righteous exalteth a nation: but sin is a reproach to any people."—Prov. 14:34.

What a glorious thought comes to our hearts each year as throughout our country, with fervent spirits, we celebrate "I Am An American Day." What person does not thrill to the depth of his heart as he stands with head bared, with heat beating fast, with moistened eyes, watching "Old Glory" wave in the breezes. What a glorious thing it is to be an American! What a God-given privilege it is to be an American!

We love to stand side by side and sing in robust and meaningful manner the words of one of our great patriotic songs, "America, the Beautiful." America is beautiful, in material resources, in all her spiritual power, in all the blessings which she gives, but let us never forget that the liberty which we enjoy is "liberty in law."

Carved in huge lines in massive stone on the imposing Criminal Courts Building of the city of New Orleans are these words, "This is a government of law, not of men." That sentiment is true. Without law, there can be no liberty, for where people are lawless liberty soon goes away. Our laws are not necessarily given to take away our privileges, and are not necessarily enacted to punish the wicked, but rather, they are instituted to maintain order and to protect people and to insure a continuation of our liberty.

The divine writer who gave us the words of our text which was quoted from Proverbs 29:2, "When the wicked beareth rule, the people mourn," gave those words as wise counsel for us, and since our land is founded upon law and order, decency and righteousness, you and I know that we are the most patriotic when we are law-abiding.

It is a tragic situation that we have come upon when lawlessness, crime, and vice is so rampant in our country. This situation which is a disgrace to high heaven has come to pass because men who have sworn to uphold the laws of the land utterly disregard the laws and are often in league with organized, commercialized vice that violates the laws. The situation appears to be getting worse. It will continue to get worse and worse until decent, respectable, patriotic American citizens rise up against corrupt public officials and demand that the laws be enforced in deed and in truth, or that those officials be put out of office. But the tragedy is that many respectable people have been so intimidated that they fear some sort of boycott or ostracism if they take a stand against the forces of organized vice. I wonder how far our noble MacArthur and the boys in the Philippines will get with the war effort in the Pacific if they had the same fear. You cannot make me believe that our red-blooded, two-fisted, God-fearing, American citizenship will play the part of a coward, will lay down its arms in complete surrender without a protest before the conscienceless, God-less, racketeers and corrupt officials who are breaking our laws today.

There is a crusade on in New Orleans, which is coordinating its efforts with our war-time defense program—a crusade which is declaring an all-out defensive against gambling and corruption of every sort. It is to be, to use the parlance of the day, a program for victory over vice. This program deserves the sympathetic active support and cooperation of every decent, respectable, law-abiding citizen who loves the Stars and Stripes. I plead for a support from you, not only of this crusade in New Orleans, but for a similar crusade in every parish, every county, every township, and every section where the forces of the underworld are incorporated with public officials. In this crisis when America is fighting for its very existence, when brave American lads are shedding their blood that we will be preserved, we are called upon to keep the flag flying here at home in this land of liberty under law which they are dying to preserve. The plea of J. G. Holland needs to be made today as he said:

"God give us men! A time like this demands  
Strong minds, great hearts, true faith  
and ready hands,  
Men whom the lust of office does not kill,  
Men whom the spoils of office cannot buy,  
Men who possess opinions, and a will,  
Men who have honour, men who will not lie,  
Men who can stand before a demagogue  
And damn his treacherous flatteries without winking  
Pure men, sun-crowned, who live above the fog  
In public duty and private thinking."

The fight which is being waged in New Orleans for righteousness is not limited simply to stopping one or two gambling halls. It does not major in asking the police to raid crap games in a back alley. . . . During the past two weeks, I, personally, have received a waste basket full of letters from people who were either engaged in the gambling racket or who were being benefited in one way or another by it. . . . Some of these letters even contained veiled threats; some of them were the most insulting which the minds of their authors would send forth from their foul tongues, but, on the other hand, we have received scores of letters signed, "A heart-broken wife," or "A wrecked life," and some by "A mother whose home has been wrecked." These persons who have been made the victims of this corrupt system thank us for what we are doing and beg us to continue. These heart-broken wives, these mothers whose eyes are wet with tears, whose souls are burdened in grief, whose homes have been wrecked, whose children are in want are the ones whose cause we champion. They are the ones who cry for mercy and who ask for vindication. "Vice, Incorporated" has brought them to their sad plight.

We, the parents of this day, we who would help young people, have a responsibility to them to protect them from the Godless influence that would destroy them. We have an obligation to protect them from the gambling menace which, like Abraham Lincoln said of the liquor traffic, "has some defenders, but no defense." If this

generation now coming on continues to be schooled in lawlessness as some would have it today, if it is educated in the kindergarten of gambling, it will result in an economic order in this country which will be based entirely upon fraud, dishonesty, cheating, corruption, and a desire to get something for nothing, which is the very principle back of gambling. Instead of teaching boys and girls to do as the Bible says, "Earn thy bread," if some have their way, they will be taught never to work, but to live a life of luxury without effort and to get all they can out of the other fellow without giving anything in return.

My interest in this matter is mainly for the protection of youth. Many have been the stories that we have all read in the papers of some lad who was entrusted with money belonging to someone else and who was led on and on in gambling and finally stole the money belonging to someone else and brought shame and disgrace upon his mother and father for the rest of their lives. These stories are not imaginary. You know of many cases like this, and I maintain today that any system, that any practice, which is continually producing such results is a nefarious, corrupt institution. The laws against gambling were enacted to give protection against such incidents.

## Vice and Business

Gambling is not a legal business; it cannot be construed as such even by the wildest imagination of gambling enthusiasts. . . . It is a flagrant violation of the law, and sets itself up in competition with every legitimate business, large and small. Its advocates tell us today that the gambling operations employ hundreds of people. An article written by somebody in a daily paper said 3,000 people were employed by the gambling interests in New Orleans alone. That's a lot of people, but think of the employment they have. It is a work of taking money from people who earn a living at honest labor. It is a work of devouring the income of our city to a large extent from the milk dealer, from the maker of bread, from the grocery man, from the druggist and from every other necessary business.

Not only is the toleration of "Vice, Incorporated," bad business, for that reason, but also because it creates a serious social problem in that the dependents of those who gamble away their earnings have to be fed, clothed, and educated out of the public treasuries. If the distribution of lottery tickets were stopped in New Orleans, many little children, both white and black, would have milk to drink, bread to eat, and shoes on their feet who are now deprived of these necessities by their parents whose money is going to "Vice, Incorporated." This question of gambling is not simply a moral and spiritual problem for the preachers and churches to take cognizance of. It is an economic problem which needs the attention of Better Business Bureaus.

We have noted that ours is a "government of law and not of men." If we leave each individual citizen to his own discretion, the laws which he is to obey and the laws he is to violate, a condition of chaos will ensue. Obeying laws is not left to our discretion nor to our convenience, but upholding and enforcing the law is the sworn obligation and solemn duty of every public official, and in cases where cer-

tain laws are not enforced, the question naturally arises: "Why isn't the law enforced?" Citizens will ask that question, and they have a right to ask it, for the officers of the law are the employees of the people and they are accountable to the taxpayers who pay their salaries. It is a sad state of affairs anywhere when those sworn to uphold the law will allow the law to be shamefully violated. The Bible has something to say about this. Isaiah 5:23 says, "Woe to them that justify the wicked for reward," and furthermore, Proverbs 17:15 declares, "He that justifieth the wicked is an abomination to the Lord." . . . I plead with the respectable, decent American citizens in every community to besiege your officials with personal requests; with letters and by other means let them know that you demand that the laws be enforced or that they be removed from office. In this critical hour, the most crucial in American history, it is no time to tolerate Benedict Arnolds and Judas Iscariots who would betray us. . . .

The hour in which we live is the hour of high opportunity for the people of God. Those who are deserving of the title "Christian," and those who are worthy of the name church, and those who merit exemption from taxation will measure up in the challenge of the hour. Humanity, ye, indeed, Christ is looking to our churches to hold up a high standard. It is sad enough for public officials to be in league and a part of "Vice, Incorporated," but for anybody anywhere even bearing the name of our precious Lord Jesus Christ to associate himself in any way with or condone lawlessness, gambling, and vice, is a deplorable thing which absolutely defies description. Some people tell us that there are three classifications of man's acts: that some are good, some are bad, and some are indifferent; that is, neither good nor bad. Christ said, "Seek ye first the kingdom of God and His righteousness." Any man who would seek to ignore wrong in the world has already classified himself, for Proverbs 14:9 declares, "Fools make mock at sin." I challenge every preacher, teacher, Christian, churchworker who hears me to live a life above reproach that glorifies God and that seeks to drive out evil in every relationship of our lives. As a minister of the gospel of Jesus Christ, I would be ashamed of myself, I could never face my people in the pulpit again and I could never face my God again in prayer if I did not cry out against the evil of my day. Men can say what they want to about us, but we who stand together in this matter have God to answer to. Our consciences are answerable to Him and not to a bunch of time-serving, compromising worldlings of the present day. Let us rise up in holy valor, in Christly courage, in righteous indignation against dishonorable, unpatriotic, Godless activities of "Vice, Incorporated."

(Sermon delivered by Dr. J. D. Grey, minister of the Gospel Hour, on the broadcast over Radio Station WSMB, New Orleans. Additional copies may be secured without cost by writing to "The Gospel Hour," WSMB, New Orleans, Louisiana.)

Lowrey Memorial church, Tiptah country, has joined the churches obtaining \$1,000 in a church offering this year.